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EDUCATION AND RELIGION

EDUCATION AND RELIGION

VITAL MESSAGES
ON THE HOME, THE CHURCH, AND
THE COLLEGE

EDITED BY
HOMER HENKEL SHERMAN

GENERAL SECRETARY, BOARD OF EDUCATION
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PREFACE

THE Board of Education, the Sunday School Board, and the Epworth League Board of the Methodist Episcopal Church, South, sponsored jointly a Conference on Religion and Education held at Lake Junaluska July 17-21, 1929. By competent testimony from many quarters, it was an outstanding event in our Church. Speakers and topics had been carefully chosen and fully met the expectations of the representative audiences gathered to consider the vital topics of Religion and Education in the Home, in the Church, and in the College.

There developed at once a large demand for these addresses in book form, and this volume is the result. It is published with the hope that through it wider circulation will be given to the strong, scholarly discussions of questions so vitally related to the individual, the Church, and the state. Grateful acknowledgment is hereby made to the authors of these messages, not only for the addresses as they were delivered at the Conference, but also for the manuscripts which have made their publication possible. They have rendered a lasting service to our Methodism and the Kingdom.

THE EDITOR.

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INTRODUCTION

THE Conference on Religion and Education which was held in July of 1929 was possibly the most notable and significant conference which has thus far assembled at Lake Junaluska. This volume possesses a greater practical value for preachers and laymen than many volumes that are much larger and more pretentious.

The linking together of Education and Religion in the title and in the addresses places the volume in harmony with the most earnest and vital thought of our day. They constitute the two most important factors in the process of developing an enriched and harmonious personality. They are in their very nature supplementary. Education needs religion. If education is the development of personality in its totality, then it cannot dispense with religion. Education without religion results in a negative and cynical intellectualism, where life dies with a contagion of dry-rot, and which "sneers the heart down with a scoffing brain."

Religion needs education. Without education religion becomes fanatical and superstitious. It is in vain in our day that appeal is made to discredited authorities to bolster up conceptions of life and the world which have no basis in reason. In our modern world, the only religion that can long survive is the religion that is intelligent.

It is with this inseparable union of Education and Religion that "mind and soul according well make one music as before, but vaster." There runs through all the addresses this note of a larger symphony.

Each of the representatives of our own Church made a distinct and valuable contribution. We mention the names of the representatives of other Churches, since they are not quite so well known to our Methodist constituency.

The address of Dr. Norman E. Richardson on "Christian Education, the Fundamental Need of the Nation," was so brimful of facts bearing on our present-day situation that all who heard it will welcome the opportunity of studying it more carefully.

Dr. George Walter Fiske is favorably known for his books dealing with the problem of the family.

The address of Dr. W. L. Poteat will afford the reader both amusement and information, though of course the printed page cannot reproduce his fascinating drolleries. I am interested to see how near the printed words can approach the wonderful charm of the spoken messages of Dr. H. E. Luccock. The large number of those who heard all of these addresses were not satisfied until assurance was given that they would be preserved in book form.

There were some values of the Conference that could not be included in the book: the devotional period, conducted by Dr. F. N. Parker and Prof. Charles C. Washburn, and the Forum discussions on the Home, the Local Church, and Educational Institutions.

To Dr. H. H. Sherman and his coworkers the entire Church is indebted for the preservation of the platform addresses in permanent form.

W. P. KING, *Book Editor.*

CHAPTER I

RELIGIOUS EDUCATION IN THE HOME

HALFORD E. LUCCOCK

A FEW days ago the papers contained an account of the death of an automobilist in Northern New York. He was killed while trying to read a road map and drive a car at the same time. The combined job proved a bit too difficult. Our problem in the home to-day is not so different from that. We are trying to scan a road map of the future and make some adjustment to the changing conditions which affect the home and will affect it more and more in the future. Yet we cannot adjourn the process of living while the alterations are taking place. We have to carry on while attempting to read the map.

That the home must be the principal source of religious education, if there is to be any, is an axiom to which all Christian history bears witness. As it was in the beginning it will be in any future worthy of the name. We cannot afford to lose that leaf out of the story of the early Church, where the growth of the church is explained in that "not for a single day did they cease to teach and preach . . . in the temple *and at home*" (Acts 5:24). We have not ceased to preach at the temple. But we have, alas, ceased rather largely to do it *at home*. And therein lies one of the major differences between the Church of the book of Acts and the Church of our own day. It is an urgent and timely word which comes from this exhilarative and creative day and company of the first Christian Church at Jerusalem. The recovery of this secret transcends in importance many much more imposing "programs" set before the Church

in our day with a loud fanfare of trumpets. No feverish activity of any "Seven-day Church" or the hum of any ecclesiastical "beehive" of industry can long cover up the immanent bankruptcy of a Church which has neglected to "teach at home."

The liability which faces the home is part of the irony which characterizes our present complex and crowded civilization. We are liable to have a bewildering variety of external equipment for our house and lose the inner soul, which alone can make a home.

There is an old story in the book of Daniel, which is one of the most perfect pictures of an anti-climax which can be found anywhere in all literature. King Nebuchadnezzar had a dream that bothered him. He wanted to find out what it meant; so he called together all the magicians, and sorcerers, and interpreters of dreams, all the ancient predecessors of Freud in the kingdom. When they were all together, they said: "Here we are, O King! Tell us what is on your mind."

Then the king fumbled around, scratched his head, tried to think, and finally filed a petition in mental bankruptcy. He said: "I cannot remember a single word of it. *The thing is gone from me.*"

There he stood, a man who had everything, except the one thing which could give any point and meaning to all the accessories which he had collected. He had forgotten the dream, the central, pivotal point in the whole performance. That story is a vivid picture of one of the major risks of life to-day. We live in an age of multiplied accessories of life. Our danger is that through the very multiplication of the aids to life we may, like Nebuchadnezzar, have everything, except the main thing—a great and noble idea of life which alone could give any mean-

ing to all the ingenious apparatus which present-day science and invention have given. Our danger is that as the outside of life grows more and more complex and imposing the inside will go flat.

The aids to life so readily become the substitutes for life itself. Indeed, there is constant danger that as the aids to life multiply life itself will have a tendency to dwindle. Think, for instance, of the wonderful aids to writing which have come within the last fifty years—typewriters, fountain pens, stenography, dictaphones. Yet who would have the temerity to say that we write better English than our great-grandparents? The fact of the matter is, we do not write as much, or as well. We might almost say that we do not write letters at all, after the first fine frenzy of a courtship is over. Men sit in offices and string together millions of words, but such letters are a long distance from that miracle of language, the communication of one soul to another. We string out stuff like this: "Dear Sir: Yours of the 29th ultimo re office equipment received and contents noted. In reply would state—" But that is not English. It is a cross between freshman Latin and the Morse telegraph code. The inner life has been swamped by the outer mechanics.

It is the risk of losing the main thing which confronts both the Church and the individual. The ironical anticlimax of a life filled with many ingenious and rich accessories and yet in regard to the essential thing which would give it the largest meaning and achievement—having to say with Nebuchadnezzar, "the thing is gone from me."

A vivid picture of this risk is shown in a conversation not long ago between a salesman and the president of a

business concern. The salesman had installed for the business house a filing system of the most amazing complexity. He went back about a month later and asked the president how the filing system was working. "Fine," was the business man's answer, "it is better than we had dared to hope." "Well, I am glad," replied the salesman, "and how is business?" "O," said the president of the company, "we have had to give up business in order to look after the filing system." And so sometimes churches have almost been forced to give up religion in order to keep the ecclesiastical system going.

In the time of multiplying agencies of religious education this old story of the forgotten dream of Nebuchadnezzar says very clearly to all of us: "Do not allow the accessories to become the substitute for the real thing. Keep them in their place as aids, but do not lose the life itself, without which all the helps are futile."

In the midst of a profusion of overstuffed furniture, electric ice-boxes, radios, and a thousand and one contrivances, the members of many a so-called "home" to-day must confess, if they would tell the truth, "The thing has gone from me," the thing which might have made that unmatched glory, the spiritual fellowship of the family.

When the home ceases to be a teaching institution of religion, the Church faces a lack of available spiritual energy for the accomplishment of its tasks. Indeed, already there are grave indications that the Church in many quarters has become a company of "promoters" without very much to promote. We are liable to spend our time in the construction of irrigation ditches and then not have anything but a very thin trickle of water to run through them.

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This danger is borne in upon us when we stop at all to observe the disturbing fact that the bridge between one generation and the next, over which should be carried Christian conviction and experience, so often breaks down. "London Bridge is falling down," was the great tragedy celebrated in the playtime song of our childhood. But it is not any play calamity with which we deal in reality. The great bridge by which spiritual impulse should be communicated from one generation to the next by personal contagion and teaching is breaking down in an appalling number of cases.

I

1. The first essential to religion in the home is *that we have some religion to put into it*. That ought to go without saying. But it is one of those commonplaces which are often overlooked in the distraction of a clutter of minor matters. Children are very sensitive to reality. They soon discern whether our religion really has the commanding place in our lives which we give it in our formal professions. They know whether it really works or not. Mr. Hendrick Willem Van Loon, in the last chapter of "The Story of America," pictures vividly this present mood of youth. He tells of showing his four-year-old boy a watch. He dangled the watch in front of the youngster and said, "See, pretty, pretty!" The boy thrust forth a chubby hand and grabbed the watch and said: "Give it to me. I want to see if it really works." That is what youth is interested in—whether a thing really works. And, if we are to hand on religion in a vital way, we must have some that really works in our own lives. A religion may be as pretty as a sunset and not have any commanding grip on other lives. If it is

not our own personal experience, it will be only a sunset, a kind of pale afterglow, a faint reflection of a sun which once shone with life-giving power. Too often religion is only a kind of heirloom, which we treasure and respect, but do not use; an "early American antique" which has descended to us. In Baltimore recently I was entertained in a home in which there was a spinning wheel which had been in the possession of my hostess' great-grandmother. When this great-grandmother had it, she could *do* something with it. She made the family clothing with it. It was a part of her work-a-day world. Now it is only an ornament in a corner of the living room. On the table beside the spinning wheel there lay a Bible which had belonged to the same remarkable great-grandmother. With that also, undoubtedly, she could *do* something. It was no mere ornament to her. It was a tool, an instrument of power. But with her descendant I feared the practical use of the Bible was as much a lost art as the use of the spinning wheel. If we are to communicate any religion, we must believe in it desperately, as a farmer believes in rain. There may be many things he would like to have, such as new paint on the barn, or a tractor; but there is one thing which he *must* have, and that is some commerce with the sky in the form of rain.

2. A second basic truth which must hold us is that *there is no adequate substitute for childhood religion*. Nothing in later life can take the place of the shaping of Christian character at home. George Santayana, the poet and philosopher, a master of exquisite English, though born in Spain, writes with great insight concerning his use of language. "The roots of the language," he says, "do not quite reach to my center. I never

drank in in childhood the homely cadences and ditties which in pure spontaneous poetry set the essential key." Very beautifully and truly do these words fit the spiritual experiences of millions of Christian homes. "The pure spontaneous poetry" of the Christian gospel has set the essential key of life, and the note has never been lost. The homely cadences of a faith learned and experienced in childhood can never be matched.

3. A third axiom of moral and religious education is the truth that the only kind of religious teaching which is worth anything at all is *that put into concrete terms and embodiment in life*. General ideas and statements are just a kind of a fog. Often in our public as well as private teaching we are like the Cape Cod farmer who was shingling his house on a foggy day and shingled right off into the fog. Dr. J. B. Watson, the High Priest of Behaviorism with a Capital B, recently made a very pertinent observation on education, when a lady came to him in great distress about her brother. She was deploring the fact that her brother seemed to have retained nothing whatever from his college course. He never seemed to show the influence of any of his professors. "Why," she concluded, "the only man he seems to remember at all is the basketball coach."

"There is nothing strange in that," replied Dr. Watson; "the coach is probably the only man who ever really taught him anything. That is, he had him take the ball in his hands and showed him exactly how to throw it, neither too far nor too short."

It is the thing which we put into the hands and life of another and show him just how to do it that remains. The things we merely talk about and never embody vanish like the thin air which they are.

4. Finally we must remember that *lasting religious influences are created by contagion*. It would be so much more convenient if they could be tied up in an impersonal package and presented like a book. But, like the book, they would soon be left behind. "We live by admiration, hope, and love." Our children live by the things which they see that we genuinely admire. We cannot live a double life, in the sense of admiring religious ideals and living by practical rule of thumb, not so exalted, but ever so much more convenient. Dr. Samuel M. Crothers has compared our Christian professions to a polished brass poker which stands beside the fireplace. The poker shines beautifully in its stand, but one would commit a great social blunder who actually used it to poke the fire with. When we need to do anything to the fire we reach around the corner and take hold of a dirty crooked iron poker and stir the fire into a blaze. So, often, in some measure at least, we keep our Christian principles highly polished, but when we need to get some work done in a hurry we employ some more convenient tools covered with the soot of a dirty world. Our public principle is "Love your enemy." But the thing which we actually use is more direct, "Give it to him in the neck." We put in our show window, "Love never faileth," but our working code is, "Better try force." It is not at all a case of Jekyll and Hyde; but at least two quite different versions of Mr. or Mrs. Jones!

The effective method of home religious education has been put in a memorable picture by Dr. Richard C. Cabot: "As I remember my own childhood, I think nothing helped me so much as what I saw call out the unfeigned and spontaneous enthusiasm of my elders.

When they glowed, exploded, or cackled with delight over a book read aloud, or some one's bravery, over a fern, after a piece of music, over a promise maintained in difficulties, and were not aware of my presence, or trying to set me an example, then I inwardly and almost unconsciously marked and was marked by the action of reality. I looked forward, as every child does, through the eyes and through the actions of my elders (parents, brothers, and friends) and was molded not directly by them, but by something greater than they, something to which they unmistakably looked up." This is the one sure method of reality—that of contagion.

II

The possession of a sympathetic understanding of what youth is facing in these days will carry parents a long way toward maintaining a real religious influence. No generation has ever faced so many confusing changes. The youth of a generation ago, it is true, had to make a difficult religious adjustment to new scientific truth. But they were not confused as the present generation of youth is confused by having moral standards called into question at the same time that they were forced to make the religious adjustment. To-day young people must move in an atmosphere in which moral authority and standards are questioned and are in need of the most sympathetic and patient guidance and fellowship. So often, however, parents are so far away from youth in their thinking and understanding that the view which they get of the life and problems of their children is like the view of a stage from a fifty-cent seat in the gallery. What youth needs and deserves is such a presentation of religious truth that it will not have to be discarded in the

light of the fullest knowledge and that will not cave in on them in the time of greatest need.

Prayer must have a real place in the religion of the home. In these days it probably cannot have a long place. Commuters' trains will not wait for the conclusion of lengthy family worship. But we have good authority for believing that "we are not heard for our much speaking." If Paul's prayer in the Philippi jail at the time of the earthquake had been the length of Solomon's prayer at the dedication of the temple, the building would have come down about his ears before he had gotten well started on the preamble. A few minutes at the table at some meal will set the tone for a whole day. For very young children, dramatized Bible stories, the home-made sort of drama, in which the child himself has a part in the casting and stage direction, make a deep impression.

Then there is the unoccupied field of dinner-table conversation. What a Sahara Desert it often is! Eternal vigilance is the price of keeping the conversation at the table from degenerating into talk fit for the menagerie, all concerned with directions for eating; or with unconsidered and useless, if not malicious, gossip. Families which have tried out the scheme of having the different members bring to the supper table the most interesting or worth-while thing they have heard during the day have found it to be a great boon. Of course, it should never be allowed to become a painful, affected effort to bring pious talk into the meal. The potatoes might not digest, under the unnatural strain! But in a natural way, if care and thought are brought to the task, the talk can be made a real continual ministry to the spirit.

And then there is the spiritual opportunity of the library table. There is a direct line running from the library table to the communion table. What lies on the library table helps to determine what happens at the communion table. Watchfulness there is of crucial importance, in these days when so much that is on sale at the news stands is, as some one has well said, what would result from an explosion in a garbage pile. We insist that the milk which we give to our children shall be grade A milk. But we are often satisfied if the reading matter be grade C or D or worse. Ought we not to treat our child's mind with at least as much respect as we treat his stomach?

Beyond all these things there is the constant duty, and one most likely to be forgotten, of instilling into the child's mind the instinct of non-conformity to accepted pagan and unchristian standards in the world about him. We are always in danger of laying more emphasis upon mere conventional respectability than upon distinctive Christian conduct. That was a great word in the Jerusalem Report on the Christian Message: "We believe in a Christ-like world. We know of nothing better. We can be content with nothing less." Is it true of us? There are many within the Church who are pretty well content with a whole lot less than a Christ-like world. They are in no agonizing struggle against the forces of respectable greed which are keeping the world from becoming a Christ-like world. Especially to-day, when the forces making for conformity and standardized thinking have a widespread power never before known in history, is it essential to train young people for individual thinking and action. For only by that process can the salt of Christ's gospel keep its savor.

CHAPTER II

COMPETENT CHRISTIAN PARENTS

HALFORD E. LUCCOCK

I have made one wise precaution for this address on Competent Parents—I have left my children at home. Their presence on this occasion would seriously cramp my style! I regret to have to state that when I informed them that I was to speak on this subject the announcement was greeted with a distinct note of levity.

Discussing the problems of the home in these days is like proposing a trip across a desert of gloom. Consequently, I wish to start with noting a few conditions distinctly favorable to the high and arduous profession of parenthood.

1. It is a distinct gain that the majority of parents today are not in a complacent mood. A hundred different conditions have brought us into a mood of humility. And humility is the gateway to all real learning. The closer we are brought to actual contact with children in the home, the more we appreciate the complexities and the less any of us would claim to be called "competent" parents. The only way that one can have real freedom in discussing the upbringing of children is to approach it as St. Jerome did, when, from the remote solitude of a Jerusalem monastery, he wrote a long letter to a Christian woman in Rome telling her how to bring up her daughter. Most of us can echo the feeling of a Methodist Bishop who once said that while his children were real small he had a great deal to say about bringing up the family. But as they advanced in age he felt that the attitude of the apostle Paul was the only safe one to

take—namely, to “throw out all the anchors and wait for morning.”

2. It is a distinct work of grace that in these days we do not blame all the difficulties on the children. That would be just a shade too easy and simple. Of course, from the standpoint of parents we can heave a sigh for the good old days when unruly children were looked upon as an affliction from the Lord. In the year 1695, Cotton Mather published a book with the following title, “Help for Distressed Parents, or Counsel and Comforts for Godly Parents afflicted with Ungodly Children, with warnings unto children to beware of all those evil courses which would be afflictive unto parents.”

Now, alas, we are not disturbed so much by the spectacle of ourselves as afflicted parents. Our peace has been ruffled by at least the suggestion of defenseless children afflicted by “incompetent” parents. These things are distinct advantages in the undertaking to move at least some distance toward the goal of competent parenthood.

I

Most discussions of the home in these days are almost entirely concerned with diagnosis. It is not too much to say that we live in an age of diagnosis. Never was there a time when there were so many physicians holding the public pulse and pronouncing just what is wrong with life.

Mathew Arnold said of Goethe that he put his finger on the sore spots of Europe saying, “Thou ailest here and here.” Our modern diagnosticians outdo Goethe by many a mile. Surveying the family and home and all the

rest of the social scale, they cry, "Thou ailest here and here and here and here" on up to the *n*th power.

Oftentimes there is a positive joy in the discovery of evil symptoms. Ralph Waldo Emerson describes in his Notebook the conversation which he once had with the physician who was attending the village minister of Concord, Dr. Ripley, in his last illness. "How is the patient this morning?" said Mr. Emerson. The doctor replied with gusto, "The most perfect apoplexy that I have ever seen, face and hands livid, every symptom perfect," and he rubbed his hands with delight. Two days later the good minister died. So we have had the exploration of all the conditions affecting family life, and many find every symptom of disintegration perfect.

But diagnosis is not a cure. Nevertheless, we must keep in mind the tendencies of our day which have weakened the ties and interests of home life and have made parenthood such a delicate art.

1. The fundamental commonplace, of course, is the breakup of traditional authority, which necessitates an entirely new approach and technique in acquiring and maintaining a molding influence on children. Principal Jacks said that among young people their conversation is not "yea, yea" and "nay, nay," but "how, how?" and "why, why?" The magic days when the words, "mother knows best," were effective to set all questions at rest are gone forever. Only yesterday in the railroad station at Washington, I saw a little girl of five years demonstrate the ruling idea of the modern age. Correcting her for something, the mother said to her, "Don't do that; nice girls don't do that." The little girl replied: "Why don't they? It's lots of fun."

2. The unity of the home has suffered by the scatter-

ing of many interests and occupations which were once centered there. Family industry, by which so many of the things needed at home were made within the home, has entirely passed away. Education and amusement have also been scattered. The new position of women has made profound differences in the home. We have belatedly arrived at the discovery that women are people! There is a large development in modern life that was well expressed in a recent picture in *Punch*, where a father was reprimanding his son for his low mark in arithmetic, saying that he ought to be ashamed to be beaten by a mere girl. "But father," replied the boy, "I don't think the girls are so mere as they used to be." He was perfectly right.

3. From the Christian standpoint the problem of creating an atmosphere in the home expressing Christian ideals and outlook has been vastly complicated by the pressure of material things. Robert Louis Stevenson said:

"The world is so full of a number of things
That I'm sure we should all be as happy as kings."

The world is much more full of things to-day than was the world upon which Robert Louis Stevenson looked out. It is so full of things that we have to watch out lest they cave in on us and flatten out our souls. With the best intentions in the world, it is hard to keep the family life from becoming more or less of a clamor for material things. Both parents and children have so many things put in front of their eyes. A thousand advertisements shriek at us ever day: Buy! Buy! Buy!

We learn from United States Government statisticians that there are more than 365,000 different items,

including different brands of one kind of thing, manufactured in the United States every year. A hundred years ago there were 72 human wants, of which 16 were rated as necessities. To-day we are told that the modern man has 484 wants, of which 94 are regarded as necessities. I cannot possibly think of 484 things that I want. Indeed, I cannot think of 94 different things that we have in our home! We must be living without the necessities. But there is no doubt that that number of things are insistentlly offered for our purchase. By the same statisticians we are told that a hundred years ago there were offered to the average man for purchase 210 different items. To-day the number is 30,000. Indeed, life in the family has in many quarters come to be measured by the dates of material acquisitions rather than by events in the spiritual fellowship in the family. "When was your baby born?" a woman was recently asked. "Let me think," she answered, "O, yes, the baby came between the third payment on the radio and the fifth on the automobile."

II

We need a clear idea of just what the goal is toward which we are striving. In other words, we need to define for ourselves just what it means to be a "competent" parent. Some light on this question is thrown upon the negative side by saying that many ideals once accepted without question are no longer adequate and indeed never were adequate for competent parents.

Miriam Van Waters of the Juvenile Court of Los Angeles, now the president of the National Conference on Social Work, once wrote a penetrating article entitled, "Nineteen Ways of Being a Bad Parent." It is re-

printed in her book, "Parents on Probation," and is well worthy of careful study. When I first read the title of that article I thought, "That's too many. There are not that many ways of being a bad parent." Now, however, I am convinced that there are at least 365, for I have tried most of them. There was one, however, which Miss Van Waters did not mention and which I think is the most deadly way of all. That is, *not to get any fun out of the job*. We never do real well in anything from which we do not get some kind of fun. All of the great performances of genius are things which came from the heart expressing the joy and exhilaration of the creator in the process. In commenting on this Dr. Fosdick recently said that the Gothic architecture was architecture kicking up its heels. Parents who never "kick up their heels," who are never thrilled by the humor of the preposterous adventure of raising a child, are bound to bungle the job.

We can miss that fun in two ways. Many parents miss it by continually hammering at their children; by living and moving and having their being in a dismal atmosphere of amendment and criticism. But we can miss it just as easily by the other extreme, of taking too much care. We can worry so much about Willie's rubbers that we lose sight of poor Willie as a human being entirely. The situation is much like James M. Barrie's classic remark about charm in his play "What Every Woman Knows." He says: "If a woman has charm, she does not need anything else. If she hasn't got it, nothing else will do her any good." Now, if a parent gets fun out of his child, he needs a whole lot else; but this much at least is true: if he doesn't get it, nothing else will do him any good.

III

We might sum up a few of these negative attitudes and actions to avoid by making a list of the Seven Deadly Sins of Parents.

1. One of the worst is to have *no real faith in youth*. It is appalling to see how many people are trying to carry on in the business of parenthood without this absolutely essential equipment.

One of the sights of Jerusalem is the Wailing Wall, where for centuries orthodox and devoted Jews have gathered to send up their lamentations over the sad state of Jerusalem. Wailing is a queer form of worship, but it is not alone in Jerusalem that people gather at the "wailing" wall.

All over the country people gather about the wailing wall and rend the air with regrets over the terrible state of the young people. Often no story is too extreme to find ready believers on slight evidence. This lack of fundamental faith in youth is really a lack of faith in God! Those who do not believe in youth have no insight into how a better world will come. One of the most stirring passages in the New Testament is that chapter in the Gospel of Luke which describes the aged Simeon waiting for the Messiah and records his great thanksgiving beginning, "Now lettest thou thy servant depart in peace," into which he burst when he saw the baby Jesus.

We do not forget, of course, that Simeon at that time was looking at the world's Redeemer. But we must not forget also that he was looking at a baby! And the world's redemption if it is ever to come comes through new babies, through fresh minds brought into the world.

I had this brought vividly to mind several years ago,

when on what was a red letter day to me I was allowed to come for the first time in my life within ten feet of a perfectly new baby. The only reason that I was allowed to come so near was that no one had a legal right to keep me away. As I was dancing about the room with the baby in my arms, the lady who has a half interest in the baby told me to look out for his head. "What's the matter with his head?" I asked. "Why, there is a soft spot in the top of it," she replied. I was alarmed at that. "We had better see a doctor right away." "No," she answered, "a doctor couldn't do anything about it. It is just a soft spot so that the brain can grow. The bone has not completely set."

That is the real glory of youth—that the bone has not completely set! When it does set it frequently sets so solidly and so snugly. I had a member of my official board a number of years ago, who kept reminding me that he was a hard-headed business man. I felt like telling him that he under-estimated the case. His head was not only hard—it was solid. There was about as much chance for a new idea to get into it as for a breeze to blow through a billiard ball.

One of the sad experiences of life is to run your hand over a partially bald head and realize that the bone has set. You can try it when you go home!

The great hope of a better world is that every generation is full of fresh minds which are not held back by timidities nor accustomed to the evils which, alas, we elders have come to regard as inevitable. One of the stirring coincidences of history which illustrates this truth is the fact that on the day when under Charles II of England the body of Oliver Cromwell was dug up and his head placed on a pike staff at Westminster John

Locke was born. It looked as though the work of the Puritans was completely undone with this desecration to the body of the great Protector; but the infant who saw the light of the world on that day was destined to let loose in the world ideas that have forever abolished the whole structure of the divine right of kings. For that reason we must have faith in God's method of progress in the world through youth. Do not give credence to all the vague generalities about youth that are running loose. Pull in your ears and open your eyes and depend upon what you see!

2. It is a deadly sin of parenthood to *forget your own childhood*. "Have you ever had any experience with children?" the applicant for a position as nurse maid was asked. "Sure," she answered confidently, "I used to be a child myself." In that respect she had the best qualification in the world. Too often we forget that we were ever children. We do not go back imaginatively and try to crawl under the child's skin and sense its feeling and desire. In that way we place a barrier to our understanding the strange little foreigners who have come in through the gates of the home.

3. One of the commonest sins of parenthood is the *failure to grow up*. Peter Pan, the little boy who never grew up, was a charming fellow in Barrie's play, but the boy or girl who reaches adult years without ever growing up in mind is a tragic figure. Such parents have ruined multitudes of young lives through their emotional immaturity. They do not reach any stable methods or principles in dealing with children. One day they are too lax, the next day they are too stern, it all depends on their own mood. Their holy word is "me," and often without realizing it they use the children as a means of

gratifying their own power and instincts. They sin against the child by creating in him a feeling of either rebellion or inferiority or both.

4. *Part-time parents* are poor parents. I once saw a woman cooking the dinner and doing the washing at the same time. The dinner got very scanty attention. She would attend to it only when called by the emergency of something boiling over on the stove. That is the way that many go at the job of parenthood. They let evil tendencies go until a crisis or emergency is created, and then they rush in and try to cover up their own failure by bluster or harshness or self-pity. Parenthood is not a part-time job.

5. A distinct sin of parents is to *stunt the growth of the child*. Frequently this is done through misguided love. The parent refuses to allow the child to develop initiative or responsibility. Life is made too soft for him. He is not trained to make his own decisions. Consequently when he goes out into the world where he has to make his own decisions, bear burdens, and meet responsibilities he has had no training and crumples up morally under the strain.

6. A sin often unnoticed, because it is so largely a sin of omission, is that of *robbing a child of fellowship*. In the hurrying rush of a thousand minor things it is easy to overlook the main thing in family privilege, that of building up a deep and real fellowship with a child. That is part of the price we pay for the speed and complexity of our hurried age.

Not long ago a man was showing me over a new house in which he had lived for six months. Pointing to a corner of the sun parlor, he said: "We had a cosy nook built in there; it makes a fine place just to sit down and

talk things over. "We haven't used it yet," he added, as sort of an afterthought, "but I think it will be fine."

"We haven't used it yet." How characteristic those words are of our age. We do everything else. We rush here and scramble there and are flustered about many things, but the one thing needful for making the home more than a house, for making it into that most glorious thing, on earth—a Christian fellowship—we are too busy for that.

7. *Failing to pass on to children a transforming and propelling religious experience* is a major sin. "I have just done everything for John," said a broken-hearted woman. She was talking with her pastor about her son's moral failure. Then the pastor thought back over what he knew of that home. The pastor was inclined to agree with the woman in what she claimed to this extent—she had done everything for John except to give him something to live for and a religious experience to live by, and compared to that lack as an equipment for life everything else that she had done was as the dust in the balance.

IV

Let us try to reach some convictions to be kept central in the meaning of a home.

It is a commonplace to say that we need a freshened conviction of the supreme importance of the home to society and the Church. Nothing else can take its place as a training ground for character or as a means of propagation of the Christian religion.

I noticed the other day the advertisement of a certain automobile as "the greatest thing on wheels." Not by a long shot! The greatest thing on wheels is a baby-carriage, and we in America need to remember it.

Another conviction which must not be allowed to drop out of our minds is that of the world's abiding need for Christian character. One of America's greatest chemists, Elwood Hendrick, has said that the world's greatest need is not for a new motor to get energy out of the sun, but for a renaissance of character. That is a striking phrase, but it raises the question of how we are to get a "renaissance of character." Can we order it by mass production for spring delivery? How can we hope to get it except by the contagion of character caught in the personal contacts of Christian homes.

Again, we ought not to let go of the truth that the family is indispensable for the stimulation of personality. Amid all the forces operating on child life the family is about the only one in which he is definitely treated as an individual. In so many aspects of life people are treated as cases to be dealt with partially by some specialist. A woman being wheeled through a hospital was asked by one of the internes who was looking for a patient, "Are you a tonsil case?" "No," she answered humbly, "I am a human being, though I may not look like one." The home has its indispensable function in that above all agencies it treats children as individuals.

This character education will demand all the means that we can bring to its service. It will necessitate translating general religious and moral truth into the concrete terms of practical life situations which the children meet. One thing in particular which the churches can do is to provide classes for parents. There are at hand available textbooks for profitable use in such classes. One of the greatest services of such classes can be teaching parents how to go about the delicate

and neglected task of conducting sex education in the home and setting forth Christian marriage ideals. It is strange that this practical field of service has been so neglected in the churches. Now that at least some adequate literature has arrived, there is no excuse for further neglect.

CHAPTER III

THE NEW AGE AND NEW METHODS IN HOME EDUCATION

GEORGE WALTER FISKE

YOUR program committee were wise in starting this notable conference with a day on Home Education, for the home cradled education, like everything else that is good. But cradles are no longer popular. And education, like most of the children, left home some years ago and has been working for Church and state. But with the new preciousness of children, in this "century of the child," there has developed a fresh emphasis on home education, including a deeper conviction of the necessity for *family religious education*.

The new age has wrought radical changes in all our customs and institutions. It is certainly changing the family. With increasing specialization, in our rising civilization, one function after another has left the home, to be done, usually better, by outside experts, till little remains now, in our city homes with their one- or two-room kitchenette apartments, except the biological functions. And now companionate marriage threatens to eliminate even child-bearing, proposing a selfish substitute for a child-centered home. When I remind you that the proportion of city families living in apartments has risen from 24.4 per cent to 48.3 per cent in the last seven years, you will realize how swiftly the American home is changing. To be sure, the great wholesome suburban trend is taking to the suburbs most families with more than one child, and the time may

soon come when we shall say that the city is the place where *adults* live, to make money and waste it; and the country, rural and suburban, the place where children grow. Last year the farm birth rate in America was 24 to 1,000, nearly twice the city birth rate; more than twice, if you count out immigrant families. And our double-income families, with 3,000,000 married women wage-earners, are still further reducing the city birth rate and changing the family type.

These centrifugal, non-functioning homes are fostering extreme individualism. Dr. Cadman calls it "individualism run amuck." In countless city families, every member is busy "expressing himself" with selfish abandon, obeying instinct and impulse without restraint, each running off on his own pet tangent, till the old home-centered life is no more. Selfishness is killing out the old home loyalty. The individualistic mother centers her interest in bridge winnings or social climbing. The individualistic father is absorbed in fighting his competitors and playing golf. No wonder the individualistic sons and daughters pursue their own favorite sense pleasures, crushes, crazes, and intoxications, quite independently, each going his or her own separate way and making the home chiefly a point of departure and reluctant return. Mere thrill-chasing absorbs the time and energy of the city multitudes, too many of whom lose their ideals in the glamour of the city lights. The city family is certainly having a real struggle for survival. The city home is a passing social factor.

According to Judge Walther, of Cleveland, in ninety per cent of divorce cases, the applicants do not own their own homes. A real estate agent in that same city re-

cently advertised under the caption, "Own Your Own Home." Excellent advice and sorely needed. But it is reported that a certain gaily modern woman replied by letter saying: "Why should *I* own a *home*? I was born in a hospital. I was brought up in a kitchenette apartment. I was educated in a convent school. I was married in a church. I shall probably be buried from an undertaker's 'parlor.' But I live in my Packard car. I don't need a home. All I need is a garage and a membership in a country club!"

Lest you rate me as a pessimist, let me hasten to admit that these changes are largely by-products of progress. The emancipation of woman, her attainment of full rights of personality, has turned the family into a dual partnership instead of a male tyranny. She has also challenged masculine supremacy in industry by entering all the professions and skilled trades. Marriage is no longer an economic monopoly, for few women are forced to depend upon their husbands for support; they could earn their own living. Marriage "for a meal ticket" is getting uncommon. Women have raised the passing mark for bridegrooms. Therefore both marriage slackers and married flappers are increasing; while double-salaried families indulge in luxuries the normal family cannot afford and tend to lower wages as well as the birth rate.

Meanwhile the new freedom has weakened all conventions and undermined all authority. We must admit that the permanence of the family is threatened, at least of the Christian type. Divorce in our cities has become more common than even in Japan. Jesus's ideal of the permanence of marriage is no longer gripping the present generation. Trial marriage is widely

advocated as reasonable and right and birth control strongly defended. The more radical are demanding freedom of divorce by mutual consent, as in Norway; or even divorce at the wish of either partner, as in Soviet Russia. And some sociology teachers are urging the legalizing of that beautiful misnomer for an unchristian union of all these new heresies, companionate marriage, which is really no marriage at all, but a selfish substitute for it, for it proposes to found neither a home nor a family.

With the sacredness of marriage so rapidly passing, thoughtful people are searching for a stabilizer for the family. Home-owning stabilizes the family, but fewer people are owning their homes. Children certainly help to hold the family together. Two-thirds of the applicants for divorce now are childless couples. But there are fewer children. The birth rate is steadily lowering, and our native stock is disappearing. I venture to say that there is no real stabilizer of the family upon which we can depend but *the Christian religion*. I believe there is nothing on which we can count to stop this trend toward pagan homes but the religion of Jesus Christ.

Divorce, of course, is only a symptom of the real disease, broken homes. But it is a very significant fact that, while the ratio of divorces to marriages in this country has risen to one in seven, and in cities like Cleveland it is one in six, and in one year was one in four, the ratio in religious families is probably *less than one in fifty*. That is, a Christian home has seven times the chance of being permanent that the non-religious home has. A year ago I made the interesting discovery that church-going people contribute very little to the

divorce statistics. Of course we have all been thinking that this must be so. Let me give you figures to prove it.

I gathered data from sixty-one parishes in fifteen States, in all parts of the country, covering the family histories of 22,001 church-going white families, including 16,940 communicant families. The ministers reporting these cases were most of them known to me as men of high standing and long service in the ministry, mostly in long pastorates, with a reputation for pastoral faithfulness. They know their people and their family histories. We may trust their figures as accurate and typical. Among all these 22,001 families we can find only 196 cases of divorce, which is one divorce to 113 marriages. And of this number only 117 divorces were among Church members, where either was a Church member. This makes only one divorce in 145 Protestant Church-member families, or two-thirds of one per cent! If you double this, to allow generously for error, it is still safe to say that less than two per cent of church-going white families in America are ever divorced, and perhaps one per cent of communicant families. We may be sure then of two things: Divorces in this country are mostly among non-religious people. And the Christian religion is the best possible insurance against divorce. An old judge of my acquaintance confirms these figures by his testimony that in his long experience on the bench in Ohio he has never divorced two people who were members of any Church. Religion is the great stabilizer of the family, because the ideals of Jesus not only emphasize the sacredness and permanence of marriage, but also tend to reduce selfishness, increase con-

siderate kindness and a mutual reverence for personality.

In view of these facts, it is certainly high time that Christian people began to rethink the religious responsibility of the family. If the Church must keep the home religious, to stabilize the family; and if family religion is necessary to vitalize the Church, then there is nothing within the horizons more essential than genuinely Christian homes, and we must have a program of home education to keep them Christian.

We shall have to admit that too many of our nominally Christian homes are "in neutral" so far as religion is concerned. Many complacent parents have turned over to the Sunday school the religious welfare of their children, for the Church leaders are supposed to be experts in religion. But teachers cannot do the parents' task. They are poor substitutes for fathers and mothers. There is something about the intimate comradeship between parents and their children, and the subtle influence which develops from earliest infancy, that gives fathers and mothers a better leverage on the unfolding minds and growing characters of the children than any teachers of religion outside the family can ever hope to have. This is surely right, for the home is primary, paramount, supreme in the life of childhood. Unless the home fires of vital faith are kept burning, unless family religion remains warm and true, nurturing the children in a home atmosphere that is frankly, sincerely Christian, the religion which comes from the church to the home is an alien faith, a stranger to the hearthstone. It may be courteously welcomed, but it remains a visitor, not a member of the family. *Religion must have a home base* if it is to spiritualize our mecha-

nistic age. There is no task confronting the modern Church more imperative than the task of restoring the decadent temple of home religion.

The first essential in Christian home education is the self-education of parents. They must change their attitude toward their children and their home responsibilities. They must discover that the home is *for the children*, not merely for adult pleasure. If they are really Christian, they will agree with this covenant taken by a fine group of parents in Cleveland a year ago:

"We believe we must make the effort to reconstruct religion in our modern homes, whatever it may cost us in curtailed selfishness. In the spirit of a new consecration to our homes and our children, we pledge ourselves to this higher level of family loyalty; we recognize that the rights and the welfare of our children must have the right of way. We admit that we have nothing to live for more important than this. For this purpose chiefly our homes were founded. If we have been giving the right of way to our personal comfort, social ambitions, business profits, or personal pleasures, this must quit for the children's sake, or disaster will follow. We will strive to get back to a home-centered life again. We will build up again the old family loyalty. We will study the science of home-making and its fine arts. We will strive for more home fellowship, more family recreation, more genuine sharing of life. We will maintain a true family democracy, with discipline based on reasoning obedience to reasonable requests, with responsibility shared with trusted children. We will not abdicate responsibility for the moral welfare of our children, nor turn over this function to school or Church. God help-

ing us, we will try to endow them with the great moral safeguards of life—self-control, self-respect, a sense of honor, and the spirit of chivalry.

“And we are acutely conscious of the hopelessness of this task without the help of religion, which must be the motive of it all, its inner spirit and power. We therefore face the necessity of a vital religion, frankly acknowledged and honestly lived in our relations with our children. We sincerely desire that sort of religion which is a human experience of God’s life and love in the midst of our ordinary tasks. We covet a vital, life-giving relationship with the Supreme Power at the heart of life, that was the simple religion of Jesus himself. We pledge ourselves to open the Bible again for fresh study. We agree to revive the simple prayer custom of Jesus, at least to bless our family meals with the grace of thanksgiving, and thus make our personal religion more courageous and outspoken, believing that only thus can we win our children to a personal loyalty to Jesus Christ and his ideals of living.”

This earnest covenant suggests that parents must be willing to set *higher moral standards* and a *stronger religious example* for their children. Let us see for a moment if these are necessary. The daily press furnishes us ample evidence. A few weeks ago, after a 4 A.M. auto accident, in which the drunken boy driver was smothered to death in the mud under his overturned car, a fourteen-year-old girl testified in court, “We planned to go to a party, but decided that would be too tame; so we agreed to get some ‘moon’ and have a lively time.” She was an eighth-grade school girl in Chicago. The other girl was sixteen and the two boys nineteen. They had spent the night drinking and dancing

in various night clubs. The young witness said, "There were many other boys and girls there, all teed up nicely, with plenty of booze in the crowd." Then she called her mother on the phone and casually said: "Say, ma, I'm in jail here in Willow Springs. We had an accident. Come and try to get me out."

After a similar joy ride, following a gin party, in which several young folks were injured and one killed, just a few weeks ago, one of the coroner's jury asked: "Where are the parents of the young people who stage these orgies? Usually they are out at some road-house or cabaret, staging parties of their own, having a wild time doing all the dare-devil things their children do."

There is no mystery back of these child tragedies. We need not wonder why so many high school children and college youth are running wild, indulging in petting parties, wild gin dances, and joy rides with pocket flasks. Usually the children are only imitating their elders, and often their own parents. It is the reckless self-indulgence in our pagan city homes that is wrecking so many of our youth. Just so long as this type of family takes its keenest delight in inventing new ways to beat the prohibition law, and the children know their parents are essentially lawless and do not respect the Constitution of their country, so long such parents must expect their children to "go the limit" in social ethics. Like parents, like child. What can you expect of the children? These lawless homes that insist upon their outlawed liquor, though in the small minority in most communities, are centers of vicious influence, seriously undermining the morals of our youth. Such parents are sure to reap the whirlwind, but unfortunate-

ly the damage reaches far beyond their own homes and threatens all our children. The Church must take a stiffer attitude against this curse of social drinking. Its worst aspect is, it is *a crime against youth*.

I have not much sympathy with people who complain of the modern "revolt of youth." As Safed the Sage remarked in one of his parables: "There's nothing new in this revolt of youth. Youth have been revolting ever since Adam and Eve raised Cain." The point to notice is rather the acute need of *higher moral standards set by parents*.

Time forbids details on the importance of a more genuine religious experience on the part of our parents. The religion of too many Protestant parents is just pale pink. They are only nominal Christians. Their religion is chiefly expressed in occasional church attendance on Sunday, and then, as far as the children can see, it is left at church with the hymn books. Parents who had a blessed experience long ago should bring their religion up to date and make it vital once more. How can they teach religion to their children, if they have no living religion to share? Sufficient only for the day is the religion thereof. Last year's faith does not wing to-day's prayer. A religious experience born long ago, but afflicted with arrested development, has the status of a *moron* in any bright family. It forfeits the respect of children and stirs no reverence in youth. If your religion is paralyzed by doubts, if you have lost the old Bible, but have not found its modern interpretation, if your smattering of science has dimmed your spiritual vision and chilled your faith in prayer, then study science thoroughly enough to know it cannot harm spiritual realities; but especially seek for God

again, study your Bible again, more intelligently, in the light of modern scholarship, and come back once more to learn, at the Master's feet, the true value of prayer.

A little girl of five, in the college town that is my home, recently had the privilege of being the only guest at dinner in a neighbor's house. When all were seated, she bowed her head, as was her custom at home, and waited for something to happen. . . . But nothing did happen, except the embarrassment of her host. The well-bred little miss said nothing, but was obviously disappointed and a bit perplexed. A few weeks later, the same little girl was a guest again at the same table. Again she bowed her head from sheer habit. And this time it happened. The host in simple words returned thanks for the family meal and the common blessings of the day. And it was a happier meal for the little girl, who had taught this quiet lesson, and for all the rest. The children are leading many of us to rediscover the reality of our religion and the need of a stronger religious example. Then, with a religion we are actually living by, we can whole-heartedly plan to teach it to our children.

Besides this important education of the parents, home education in religion naturally includes home training in worship, home instruction in religion, and the practice of religion in a character clinic. It is clear that the process must involve the feelings and the thinking, and meet the test of conduct, resulting in Christian ideals, attitudes, motives, loyalties, and habits, which together spell Christian character.

There are seven important steps in the Christian home's training in worship. They are (1) Unconscious

impressions from a Christian environment; (2) Praying with mother or father, which is chiefly listening; (3) Personal prayer habits started; (4) A prayer desire aroused; (5) Original prayers encouraged; (6) Prayer experience explained and developed; and (7) Sharing in the household worship. Probably most of us here were fortunate enough to be led through these seven steps up the altar stairs of childhood devotion in our earliest years.

As we have a special discussion of this topic by Doctor Parker this afternoon, I should not infringe upon his privilege by going into much detail on this part of my field. I must stress, however, the importance of beginning as early as possible to surround our children with Christian love and devotion and the spirit of reverence and worship. I am aware that this view is sharply challenged. A smart young Harvard sophomore once said to me at Cambridge: "There ought to be a law against teaching helpless children under twelve anything about religion. Let them grow up without prejudice and do their own thinking." A nice high-brow opinion to hold, but I am inclined to think few people agree with him. Most of us, I trust, share wholeheartedly this lovely sentiment of Stevenson,

It is very nice to think
The world is full of meat and drink,
With little children saying grace
In every Christian kind of place.

And although the fad is increasing to delay all training till the child impulse demands it, it is probably true that more families feel the necessity of teaching little children a bedside prayer than manifest any other in-

terest in religion. They want at least to start the baby right, even though that may be the sole religious act of the family. Certain it is that character-forming begins at birth and that the effects of unconscious impressions in the first three years before the age of memory are tremendously significant.

Before leaving the subject, I do wish to suggest the great need of more *naturalness* in the prayer life of the youngest children. Let us treat prayer as just talking with our Heavenly Father, who is very near. Let us encourage the children to express their prayers in their own words, and if, to steady the habit of prayer, we do teach them a form of prayer, in verse perhaps to be easily learned, let us train them to add at least a sentence of their own. And personally I prefer with the children not to use *thee* and *thou* and *thy*, for, except in Quaker homes, this would be quite unnatural and tends to keep God at a distance. And I would also stress the habit of the *morning* prayer as even more useful than the evening prayer. The following, for children of different ages, will suggest the unique value of the morning-watch for children:

"Lord, bless your little child to-day:
Make me good and kind, I pray.

"Father, help me all this day,
In my tasks and in my play,
In all I am or say or do,
Ever to be pleasing you.

"Jesus, Friend of little children,
Be this day a friend to me.
Take my hand and surely keep me
Near and dear and close to thee."

"For this new morning with its light,
For rest and shelter of the night,
For health and food, for home and friends,
For everything your goodness sends,
We thank you, Heavenly Father."

For evening prayers I would suggest:

"Father, if in my work or play
I have done what's wrong to-day,
Forgive me ere I sleep, I pray.
O keep me safe in sleep to-night
And let me wake at morning light
To love you more and do the right."

Or this improved form of the old favorite:

"Now I lay me down to sleep.
I pray you, Lord, your child to keep.
May love be with me all the night
And keep me safe till morning light."

HOME INSTRUCTION IN RELIGION

To speak briefly is difficult on such a topic as this. Perhaps the most important suggestion would be the warning that, in the light of modern educational method, we must remember that mere instruction is the least important part of the educational process. When instruction was the all-important thing, we taught the words of the catechism. Now we know that *telling* things to children is not what makes them good. Training in worship and the practice of religion in projects are more important for character-making than listening to instruction.

I would make the point, then, that in all our instruction we should aim to *teach religion*, not merely discuss it, or teach *about* religion. The test of vital religious

instruction is, Does it contribute to religious experience? Does it make God more real? Does it help some religious ideal, attitude, motive, habit, or loyalty grow? To do this, we must interweave our instruction with projects for practice and with worship training to motivate the growing habit. In this way, after weeks of simple teaching, even the primary child in the third grade can really experience something of the meaning of the great comforting fact of God's providence and will be able to say with true feeling:

"It is God who sends the sunshine;
It is God who sends the rain.
It is God's great lovingkindness
That gives us all the grain.
It is God who keeps our vineyards;
It is God who gives us food.
To him we owe our gladness
And everything that's good."¹

To summarize in a single paragraph, in answer to the question, What should the home do, in religious instruction? I would suggest: Supplement the work of the Church school by informal talk at the table and at the bed-time hour, about the real problems the children are meeting. This helps to keep your children's confidence and keeps their religion natural and practical. Keep close watch of their Sunday school instruction and supplement it by needed explanations and by general teaching about the Bible: where it came from, how it came down to us, and why the different books were written. This will save your child from the magical idea of the Bible which would cause him serious doubts

¹ Quoted in Stagg's *Home Lessons in Religion*.

later on. See that he learns to use the Bible as a source-book of great inspirations and ideals, not a mere armory of proof texts. The young child should have his Children's Bible, in simple language, and the older child in early youth should be guided to find the parts of the Bible that are best for him, lest he lose his way in the great mass of difficult teachings which were meant only for adults. The home should also reveal to growing youth the Bible's deathless place in culture, as the inspiration of the most uplifting music, the most beautiful art in all the world's galleries, and the key to our best literature in the English language. But, supremely, our home instruction should make sure that the young folks discover the beauty and authority of the teachings of Jesus and his matchless ideals and loyally accept him as their Master and Saviour. Our teaching has failed of its purpose until this has been accomplished.

PRACTICING RELIGION IN A CHARACTER CLINIC

Every Christian home should be a school of Christian living where the Jesus way of life is being tested as in a laboratory and practiced as in a school of art. For such living is a fine art, and, like all arts, it can only be learned by practice. Talk is weak, but practice is mighty. The problem here is, how to develop Christian conduct and religious habits. By careful planning of the homely projects of life-sharing, even the daily tasks of the household can often be turned to good account; for instance, in teaching the habit of dependableness, which is so important.

Here we find even *the family pets* useful in training Jamie! If no one else ever feeds Jamie's kitten, and

poor Mittens goes hungry if Jamie forgets her, out of sheer pity his feeling of responsibility grows into habit. To have some one really dependent upon him is good for Jamie's soul! It starts him on the long road to manhood. Then of course there is *magic in the story* as a method of teaching, combined with a practical project. If Harry is particularly untidy and you are trying to teach him neatness, Miss Bailey's effective story about "The Boy Who Forgot to Wash His Face" will be pretty sure to bring him to the wash-cloth habit. Or if John is really lazy, and needs to face the challenge of the difficult, at the age of four or five, appeal to his imagination with this little rhyme:

"Two little men were living by a hill;
One was named *Cant*, the other was named *Will*.
Cant said, 'I never in this world can climb that hill.'
So there he is at the bottom of it still.

Will said, 'I'll climb this hill because I will.'
So there he is, at the top of the hill!
Two little men are living by the hill.
At the bottom is *Cant*. At the top is *Will*."

Unless young John learns early to face hard things with courage, he is likely to join the great army of those who seek the easy job. Get him out of the habit if you can.

Weave a *spell of make-believe*, and Ruth will do anything you say. It is fine strategy to *turn work into play*—not simply to get your work done under the influence of an anæsthetic, but to teach Ruth the work habit in a painless and interesting way. Almost any task can be turned into a game, even dish-washing! One way to teach Ruth to dry the dishes, and really *like* to do it, is to turn the dishes into people, give them funny names,

and the magic of Make-Believe Town will do the rest. Call the pitchers Lady Brindle and Little Miss Jersey. The glasses are the Tinkle sisters; the cups, the Key and Toffee boys; the plates, big and little, the children who go to Professor Woggle-Bog's school. Of course he is the big platter. Weave a story around these make-believe folks, a new chapter every day, letting Ruth imagine her part in the story, and the habit of helpfulness is formed before you know it.

If the spirit of playful comradeship has been kept up since babyhood days, you have kept the child's confidence so that each problem that arises, in school, or play, or work, can be frankly faced, and the comrade mother or father will always be a trusted chum. It should go without saying that every project with which you aim to affect character should be planned in the spirit of prayer and with constant recourse to Christian motives and with unfailing patience. Thus do countless Christian homes work through their perplexing problems of childhood and youth, and thus it is that each decade witnesses, emerging from the struggles of childhood days in the sheltered life of the household, millions of promising youth, beautiful and strong in their young manhood and womanhood, with Christian characters already formed and partly tested, the finest fruits of the lifetime labor of our American fatherhood and motherhood.

CHAPTER IV

RESPONSIBILITY OF THE CHURCH COLLEGE FOR CHRISTIAN EDUCATION

WALTER D. AGNEW

THE responsibility of the church college for Christian education may in this connection be studied under the head of three distinctive problems which the institution is now facing. These problems are not new, but they are vital, and in a successful solution of them the church college may feel that it is discharging very largely its responsibility for Christian education.

The first of these problems may be discussed in answer to the question, How far should the church college carry in its educational method the modern theory with respect to freedom, initiative, and originality on the part of the student in pursuing his investigations and his educational activities?

The second problem is that of Christianizing our secularized subject matter. It is the task of the church college to-day to infuse all our learning with a Christian view of the world.

The third problem is that of placing the emphasis on the student instead of the subject matter. There is great danger that the highly specialized teacher shall become more interested in research than he is in teaching; that he shall become more interested in the materials of instruction than he is in the students who sit under him in the classroom.

With respect to the first problem it may be said that

there has been a radical change in educational methods during the past half-century. The method in vogue when the Methodist Church was passing through its period of organization, one hundred and fifty years ago, is now known as the disciplinary theory of education. Its chief exponent was probably John Locke, who wrote extensively in the field of educational theory during the first half of the eighteenth century. John Wesley, as the child of his times, was without doubt a pronounced adherent to this theory. Rigid discipline was in vogue; great stress was laid on memorizing; it was the notion that education was a pouring-in process; the mind must be filled up through memory with the things the child was supposed to know, and he was told very specifically through textbooks and carefully supervised instruction just what he was to learn. He was not given the freedom of libraries; he had no opportunity for experimenting on his own account; initiative was not encouraged; and every hour of the day was supervised closely. The first college organized by the Methodist Church is typical of the type of education in vogue at that time. It was the Cokesbury College, organized immediately following the Christmas Conference of 1784, when Methodism had her beginning as a church. An early Discipline of that time contains the rules of this school; the program of every waking moment was defined hour by hour from the time the student arose in the morning until he retired at night. There was no place for play; the maxim was that "he who plays when he is young will play when he is old," which, of course, would be the height of folly. Penalties were severe for infractions of the rules.

Early in the nineteenth century educators began to say that this is entirely a wrong conception of education;

this disciplinary method always produces a static society; there is no chance for progress in a country where the child is told everything that he must learn and everything he must do; the idea that education is a pouring-in process is wrong; it is not a pouring-in process, but the process of drawing out. What the school should seek to do is to develop latent or potential capacities, abilities, and tendencies. This cannot be done by laying stress upon the memoriter method. This was China's method, and China became a static society. For thousands of years there was no progress in China because she used this disciplinary method in instruction; the method became so hard and fast that it was impossible to introduce anything new or different. In a democracy we must have constant readjustment; we must provide for progress; we must cultivate in growing youth initiative and originality; we must find out the chief bent and tendency of the child and give him the chance to follow it without too much interference. This theory has been working in our system of education in America for nearly one hundred years until it is now becoming dominant; it has changed the whole order of our school life from the kindergarten to the university; it is known as the psychological theory of education. Its chief ideas of method are represented by the words, freedom, initiative, and opportunity for originality and experiment.

Formerly, under the old method, the teacher of science selected the experiments for the laboratory and performed them himself at a desk with the students looking on. The students were told what they were to write down in their notebooks. Now the students are turned loose in the laboratory to perform their own

experiments; they write down what they have discovered in their own language and in their own way; they are encouraged to perform original experiments and to push on into research and discovery on their own account. The use of textbooks is minimized. They are not only assigned problems, but they are encouraged to discover problems. They are not told with precision in textbooks what they are to know and believe. Reluctant students are literally driven by their professors into the libraries to make their own investigations and draw as far as possible their own conclusions. Great stress is laid upon experimentation. We get education only by experience, says the modern educator. The only way to know about truth and error and the right and wrong of an issue is to try it out. Nothing is settled, says the most radical of these educational theorists. No realm is too sacred for experiment, and no issues are sufficiently settled to be accepted without question. The theory is pushing itself and is pushing youth into the field of morals and religion. We hear much talk to-day about experiments in the realms of domestic life and morality; we are hearing of trial marriage. Even the ten commandments are open to inspection; nothing is fixed or settled. Now, the problem for the Christian educator is to know how far this theory of education should go. Certainly there is a limit. The human race has not been living on this earth for ten thousand years without finding out a few things for sure. The ten commandments are doubtless the product of a long period of social experimentation. They have certainly been tried out for several thousand years since they were written, and we do not want any more experimentation with the ten commandments.

Somewhere in between the two extremes of the disciplinary method on the one hand and the theory of freedom and experimentation on the other is a middle ground which must be occupied by the Christian teacher. He is not to be a doctrinaire in the realm of educational method. He is to be an eclectic, finding what is best in these two theories of education. He must embody these in such a way as to provide for progress through the cultivation of freedom, initiative, and originality in the student, at the same time conserving in our civilization the rich heritage of attitudes, ideals, and moral principles that come down to us through the precious teachings of our Christian religion.

The next great task is to Christianize our American education, which has through the separation of Church and state become completely secularized. The question is often asked, what after all is the difference between a so-called secular school and a Christian college. The inquirer asks: "Do you not teach the same subjects in both types of institutions? Do you not teach the same mathematics, language, science, and history in the one institution that you do in the other? Do you not use often the same textbooks and the same reference books in the library?" To all this the answer must be, Yes. The difference lies in the manner in which these subjects may be presented. In a school that is properly called a Christian college, all this learning is presented from the standpoint of a Christian philosophy and with the background of a Christian view of the world. In a school that may be characterized as a purely secular school with no interest in religion, there is great danger that this learning shall be presented either without any background of religion or that it shall be presented with

a view of the world that is materialistic, unchristian, if not indeed wholly irreligious.

This contention can best be presented by a few typical illustrations. For instance, we hear a great deal to-day about the peril to religious faith in the study of science. The difficulty is not with the science; the difficulty is with the kind of philosophy with which we may invest our scientific instruction. The peril in the study of evolution, for instance, does not lie in the simple theory that things come about in this world by a gradual progressive development, according to certain laws and by means of resident forces, which is the definition of the word evolution. This is just a simple fact witnessed by all of us with the most casual observation of institutions and enterprises, as well as in the field of biology. The peril lies in answer to the question how this process comes about; does it come about by a kind of mechanistic method devoid of any personal direction or control, or does it come about under the supervision of an all-wise Heavenly Father who creates, sustains, and orders all? Here is the peril. The speaker for some years was associated with a science teacher who always taught about God's method and God's ways of making the plants grow and of managing the processes of animal and human life. She made the teaching of evolution contribute to the religious faith of her students; it was all done so naturally and so effectively that it was not uncommon for a student occasionally to add a paragraph voluntarily at the close of a final examination paper expressing appreciation for the contribution which the course had made in solving some of her religious problems.

As a matter of fact, there is probably greater peril

to-day to the religious faith of growing youth in the study of psychology and sociology than in the study of the natural sciences. If these subjects are taught by men who have no interest in religion, it is quite possible that the student will come out of his courses with a loss of his religious faith, without knowing how or when he lost it, so subtle is the influence of much of the literature in these fields to-day against the teaching of the Christian religion.

Even the subject of history may be taught in such a way as to strengthen one's religious faith or destroy it. A single incident will illustrate. Near the close of the Revolutionary War, Greene, the American general, was in the South. Cornwallis, the British general, was also in the South. Cornwallis sought to fight with Greene. Greene would not fight, not because he was a coward, but because he knew that his forces were not able to cope with the forces of Cornwallis. Greene started northward; Cornwallis pursued. This is said to be one of the most famous retreats in all history. One night Greene camped on the north side of a stream, Cornwallis upon the south, the latter thinking that in the morning Greene would be an easy prey. During the night the stream was swollen, and in the morning Greene was far on his way ere Cornwallis could pursue. The same thing happened the second time during this retreat. Greene upon the north side of the stream, Cornwallis on the south, the swollen stream between, and Greene far on his way before Cornwallis could follow. The secular teacher will see in an incident like this just an accident, the Christian teacher will see in it the guiding hand of an overruling Providence. The Christian teach-

er believes with Lowell in his "Crisis" when he says that

"History's pages but record
One death grapple in the darkness
'Twixt old systems and the Word;
Truth forever on the scaffold;
Wrong forever on the throne.
Yet that scaffold rules the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

The third problem is that of centering the interest of the teacher and the whole program of instruction and activities on the development of the student. After all, the institution with all its equipment, its faculty, and its curriculum exists for the student. These are not ends in themselves, they are only means to an end; the end is the development of the student into high Christian culture and character. The movement toward standardization in education is laying great stress on the highly specialized teacher. He must have his doctor of philosophy in the subject in which he is to give instruction. This means that he has spent some years in technical research in his chosen field. This long period of discipline in the study of his subject is in great danger of centering his interest in the subject that he is teaching instead of the student who sits under him for instruction. He is in great danger of making his subject matter an end in itself instead of a means to an end. It is a tragedy when this happens. A man of this type has no place in a Christian college. We need a limited number of men of this type who shall devote their lives to research, but they should occupy chairs in

our great universities where they shall have leisure for this important work of investigation and where they shall be afforded the opportunity of writing books and making their results and researches available for the classroom teacher. The teacher of youth should be sufficiently interested in research to bring to his students from time to time the well-established results of the research professor. But he should have his first interest in growing youth; he should make his subject matter contribute toward their development and their moral and religious culture.

In summarizing, we may say that all these problems should be solved in the interest of the student. We are not interested in educational methods except as they shall contribute toward the development of Christian manhood and womanhood; we are not interested in subject matter in college except as it shall become a means of developing useful men and women for the Church and the state. We want the young life committed to our care to go from the halls of the colleges with a passion to make this a better world in which to live and to hasten the coming of the kingdom of Christ on earth.

Some years ago a friend of the speaker was president of a school in East Tennessee. One morning one of his students came to his office greatly discouraged on account of a letter which he had just received saying that his father had suffered some financial reverses and that he must give up his school immediately. The president encouraged him to stay a few weeks longer to finish the term, indicating that something might happen to enable him to finish his course.

A few days later the boy returned with a beaming countenance, saying he had had another letter. His

father had sold old Bill, the family mule, and he had sent him the money which would enable him to finish the school year.

My friend immediately saw in this incident the topic for his next educational address, "The Transmutation of Values," with the practical illustration of transmuting mule into boy. Now, that is exactly what we want to do with all our beautiful buildings and vast equipment, our increasing endowments, our enlarging libraries, and our enriching classroom instruction.

CHAPTER V

THE CONGREGATION IN ACTION IN CHRISTIAN EDUCATION

PAUL B. KERN

ALL programs in religious education lead at last to the local church. It is here that they fail or succeed, and by this test they must at last be judged. The General Motors, manufacturers of automobiles for the public, have in connection with their plant a proving ground. Here every condition of road is encountered, and before any car is offered to the public it must meet the rigid test imposed upon it on the proving ground. Here are steep grades and rough roads and dangerous curves and mudholes, and no car is worthy of the public's dollar which cannot successfully encounter every one of these difficulties. The local church is the proving ground of educational theory. Here a negative pragmatism at least operates. If the plan will not work there, it is not sound. The local church offers every kind of test for our educational theories. Here is the steep hill of indifference, the rough road of lack of equipment, and the bogs of untrained leadership and dullness of vision. Hence we are at the center of the problem when we think of "the Congregation in Action in the Field of Christian Education."

There are two words in the title of this address that arrest my attention immediately, and I ask you to pause a moment at the beginning to look at these words. First, the "Congregation." It is an abstract term,

broad and general, but back of its generality is at last a group of individual persons, and we shall not feel the thrill of this task if we forget that at last the local church is simply a group of God's individual children united and personally struggling and living in the communion of saints. The church is a living thing. As Manson says in Charles Rann Kennedy's play, "The Servant in the House":

"The pillars of it go up like the brawny trunks of heroes: the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out from every cornerstone; the terrible spans and arches of it are joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building, building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light, now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the nighttime, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead."

The local church offers to the average man his main opportunity to worship. It is at her altars that he lifts his soul into communion with the Infinite and feels in his heart "the peace that surpasses all our dreams." Here also he discovers the realness of God's love, and he turns from the baffling world of things to the temple where God's voice like bells at eventide sounds in his soul. To the church he brings his children so that they may be trained in the nurture and admonition of the Lord. Sometimes we are tempted to engage in hasty

criticism of the church, and if we are led to an unworthy disparagement let us not forget to remember these persons, happy children, radiant boys and girls, burdened men and women, aged saints, who make up this company of the redeemed.

Another word strikes me with force as I think of this topic. "In Action." Sometimes I am tempted to believe that we think too much in terms of action in the local church and not enough in terms of still and silent power. We have overdone activity because we have somehow felt, in our feverish American way, that unless we were doing something we were not showing forth the glory of God. Some one has suggested that in America we are going nowhere at the rate of sixty miles an hour. Are we not in danger lest we develop a program in the local church that shall be in advance of our power to project it, become devoted to mechanism out of which the power has gone, ceaselessly turning, but never producing? We have an idea that everybody can be put to work in the local church. It is a mistake. The church is not a field, but a force for all living. Our task is so to inspire and vitalize Christian experience that men and women will look upon their normal sphere of life as a field for the exemplification of Christ's principles. The church ought to be a place where men come on Sunday, not like so many cars to be filled up at the gas tank in order that they may sputter around in meaningless activities throughout the week, endlessly going, but never arriving, but rather like the great line of a dynamo upon which the worn-out batteries of our human wills and depleted emotions are brought and renewed life from above is put into their spiritual cells, and they go out with a new power to turn something over on Mon-

day and to throw a beam of light down the darkened highway of men's lives throughout all the week. Jesus was not far wrong when he faced the beginning of his church in Jerusalem and said to his disciples, "*Tarry ye until ye be endued with power.*"

In approaching our theme this morning it may be helpful to consider it from two angles which shall be suggested by two questions. What have the forces of religious education a right to expect of the local congregation? And then, shall we turn the question around the other way and ask the further question, what does the local church have a right to expect of the overhead educational agencies that direct its program? Let us look at these two questions in order.

The forces of religious education have a right to expect at least three contributions from the local church. In the first place, they may rightfully insist that the congregation shall be led by a *pastor who knows what the educational process is and what it costs to make it effective in the local church*. Here again we hear the word that we have listened to so many times with a sense of desperation, "The pastor is the key to the situation." No program of Christian education can make progress over the indifference or ignorance of a pastor. This does not mean that every preacher must be an educational expert. That would hardly be wise perchance, even if it were possible. Programs of religious education are only a part of the task of the modern minister of the gospel. He cannot often be an expert on a single department of his varied task. Perhaps he would like to escape anyway from the bantering odium that has been flung at the modern "expert"—"A man who knows more and more about less and less."

It is important, however, that every leader of a local congregation should know at least two things regarding the educational process in his church. He must face two facts. The first of these is that a genuine educational program will puncture any inflated sense of his own prominence. Education is a bad place for display, and the most hopeless man in the field is the man who looks upon his local congregation as a good place to display his spectacular personality. Humility is a prime condition of a great teacher, for if a man cannot himself be taught neither can he teach another. The whole educational process is done with a quietness and lack of display that is contrary to the drift toward the spectacular with which some of our modern ministry is enamored. You can't run the kingdom of God with showmen. Jesus did call into his leadership a doubting Thomas and a vacillating Peter, but he was never guilty of afflicting his disciple band with the bumptious buncome of a Simon Magus.

We must further remember that every educational process is slow and demands patience of those who would foster it. How insistently Jesus drives this in by parable and precept! The life of a congregation is a continuous, unfolding educational process, and it ought not to be subject to the disruption of a constantly changing leadership. Not infrequently there is a tragedy in our church that we witness when one pastor builds up an educational ideal and starts well on the road to a definite character goal for his congregation, and then he is appointed elsewhere, and some one else takes his place who wishes to make a quick and spectacular report of favorable results. He quickly undoes the fine work of his predecessor. One of the many reasons we cannot

escape the conclusion that St. Paul was a Methodist itinerant is that when he left the First Church of Corinth he wrote for the benefit of his successor, "Let every man take heed how he buildeth." Religious education has a right to demand that we shall not build straw upon stone.

The second legitimate demand which may be made of the local church is that *we shall provide an adequate physical equipment, including all the essential tools of education*. Christian education can no more succeed with inadequate or antiquated tools than secular education. No one would think of trying to teach children in the day schools amid the deafening babel of voices that often obtains in the Sunday schools. If the public looks with favor upon providing a suitable room and necessary teaching materials when it comes to leading the child out into the realms of history or geography, the church must expect and provide nothing less when it undertakes to teach the history of God's dealing with the human race and the geography of the life that is hid with Christ in God. Much progress is being made in this field, but even yet fully fifty per cent of our Sunday schools are one-room schools.

May I pass by the general requirements of equipment and suggest, in way of illustration, what I mean by providing the necessary tools for the educational process? Take, for example, the matter of hymn books. How can ideals be built into the life of children when they are provided with much of the trash that is foisted upon them in many of these cheap commercialized song books? Ideals enter at one door and go out another, and, strive as we may, often our most consistent efforts are of no avail because some peripatetic evangelist has

left behind him a set of song books to undo any good work that may have been done during his strenuous season of preaching. Now, I would not spoil a hymn that any of you love, but take for example that song called "Beulah Land." Did you ever study the words of the opening verse? Most people do not pay any attention to the words, fortunately in some instances. Let us look at these words in all the aloofness of a quiet and critical moment:

"I have reached the land of corn and wine
And all its riches freely mine."

Now this might have done in pre-Volstead days, and even now it would make a fine song for a jamboree of "flaming youth." It sounds quite like the national air of a bootleggers' paradise. "I have reached the land of corn and wine." Why should we be under the necessity of using a type of hymn, of which this is an unfortunate illustration, when we are inheritors of unimaginable riches in this field if only we had the patience and the insight to discover them?

The third demand that can be rightfully placed upon the local church is that it *shall provide an educational teaching force that magnifies the office of teacher and is willing to keep on learning*. We speak of the dearth of good teachers. It is in reality the dearth of good Christians. The average intelligence in an American congregation is sufficient to guarantee a training force for the local church. Skilled enough is the mind if it could only be adequately spiritualized in heart. No program or material of religious education can be expected to make progress over the dead line of an incompetent and unspiritual corps of officials and teachers.

A boy was asked why he did not go to Sunday school any longer, and his reply was, "I added up my teacher, and there wasn't anything to carry." The discovery of a teaching staff, its development in educational technique, and its enrichment in spiritual experience, is one of the major responsibilities of the local church and its leadership, and if we fail here we fail everywhere.

Let us now turn our attention to the other side of the question. The local church also has the right to speak up. In the spiritual democracy of our American church life now and then the congregation has a right to the floor. Plans and programs are not necessarily inspired because they come "from above." May I be permitted to say very frankly that those of us who are working in the front line trenches of the local church would like to send back a message now and then to "headquarters." We should like to say to these overhead educational agencies that play upon our local field three words this morning.

In the first place, *they should unify their approach to us*. We are loyal, but we are confused. Boards and secretaries come at us from every point of the ecclesiastical compass. Our church itself is an organic unity, but the approaches to us are unorganized and often conflicting. Credits in our training courses have varying standards and are not mutually exchangeable. Our Sunday School Board, Epworth League Board, and Mission Board, and Womans' Missionary Council, and Laymen's Movement are all coming to us with insistent demands that their separate and particular program shall be put over. We need a unified educational approach to the local church. Let the brethren get together at headquarters and give us one integrated program,

and you will find the churches of Methodism leaping to the challenge of a new day.

I am reminded by the situation of a story that I heard of a parrot that was caught in the wilds of a far-off continent and became the property of a traveling show. The parrot was trained to sit in a cage by the ticket window, and when the crowds became dense and the line to the window a bit unruly the parrot would cry out: "One at a time please, gentlemen. One at a time please, gentlemen." One day somebody left the door of his cage open, and he flew into the circus tent. Immediately he was set upon by three of the trained dogs, who made short shift of the poor victim. The last that was heard of him was a weak voice emerging from a spluttering mass of feathers, crying, "One at a time please, gentlemen; one at a time, please."

In the next place, we feel that we have a right to insist that *the separate programs of groups within the church shall not preëempt the central place of the church itself*. I know that it is quite the style to-day for the younger generation to take charge of the household and tell father and mother just where to head in, but I am not sure that the analogy ought to apply in the local congregation. What I mean is that we are in danger of so developing groups and classes and departments within the church that they shall draw away loyalty and support from the very institution that makes their existence possible. Sometimes departmental worship is so elaborate and independently conceived that it makes unnecessary the public worship in the congregation, and the crowds after Sunday school dissipate and return home. I have known organized Bible classes to grow into such size and power that they felt independent of

the pastor and the church. Their program on Sunday, their organization through the week, their financial operations were projected upon a theory of practical, if not acknowledged, independence of the church that gives them life. I am making no plea of self-pity, nor am I desirous of seeing the life currents turned from these vital and flourishing groups, but I am insisting that the part is not greater than the whole. The child is not wiser than the parent. The unity of the church is the essential and final fact that must be guarded. No single group could ever supply that historic impetus toward the communion of all the saints of God which inheres in the Church itself, conceived and symbolized to us by the figure of the Master himself when he referred to it as "my Body." Sometimes we cannot see the woods for the trees; let us not lose the institution in the by-products of the institution.

Finally, we insist that *they shall not confuse Christian education with the means of Christian education*. Programs of work and curricula and training credits and all the fast growing agenda of modern religious education must lead us to one goal and to one goal alone. That end is to make Jesus Christ the center of life. To see to it that amid all our striving we shall strive after the goal of Christ himself. That we shall not lose amid the clutter and confusion of methods the sight of "that one Face" which shines winsome and luminous and is at last the answer to our heart's hunger and our soul's quest. The only goal that has any right to be called Christian is to make Christ-like persons, and every approach, every educational standard, and every religious emphasis must be tested at last by its power to create in individuals and groups the dynamic of his presence.

We must be very sure that we do not have the form of Godliness but lack the power thereof.

These are the tasks before us in America. Titanic world forces are struggling for the mastery. Christian education alone holds the answer. In the race between education and catastrophe to which H. G. Wells refers you and I are having our inevitable part. Sometimes I think that catastrophe is gaining upon us, but by God's grace we shall consolidate our gains, face our weakening sectors, and order an advance against the kingdoms of materialism and paganism until the banner of Jesus Christ is planted in the center of every heart and the kingdom of God comes at last in the glory of a redeemed humanity.

CHAPTER VI

UPSTREAM

FRANK S. HICKMAN

THESE are no easy days for religion, if ever religion does have easy days. Whoever stands for the things of the Spirit in these modern times must stand against a terrific current that threatens every moment to sweep us away from everything which religion claims. There is a singular oneness about this current against which we are fighting our way upstream, and yet it is difficult to name it.

When you look at it one way it carries the color of the practical materialism everywhere visible in the business and industrial world. From another angle you catch the constant glint of mechanistic theory coming into this general stream of opinion from the field of science. From still another, the aspect of a powerful secularism which has no place in it for God or religious values and ideals. I think the term "secular" comes about as near describing the general nature of this swiftly rushing stream of life and opinion as any I know, unless you want to revive the old term "naturalistic." Whatever word you employ, it comes to the same thing. We are living in an age when natural force and natural law are worshiped like gods. And anyone who attempts to speak of the need of God in our struggle for existence and happiness invites contemptuous ridicule, or at the best a good humored tolerance, from the worldly-wise ones. Our old faith

in the supernatural, we are told, has been quite dissipated in the increasing light of modern science; it is nothing more than a fog of superstition which cannot endure when the sun of scientific knowledge rises high in the heaven of human experience. Once the fog lifts we are bound to see that all there is upon which we can depend is the swift tide of natural events, with no supernatural element in them, either to color or control them.

In no particular is the power of this secularistic tendency more evident than in present-day education. It is with that phase of the problem that we are chiefly concerned in this study. But before we can come to grips with it we must get as clear an idea as we can of the spirit of the age which it represents. Perhaps I can set forth what I conceive this to be by relating a conversation which I had not a great while since with a vigorous business man, probably in his late forties.

I

"What do you as a business man think about God?" It was rather a daring question on my part, but he faced it thoughtfully and answered with deliberation.

"The fact of the matter is that I do not think very much about God; nor do most of the business men I know. I really can't say that he has anything to do with the way we conduct our business. We go by the rules of the game, and that is all there is to it. You do certain things, and you get certain results; but you have to learn what kind of things to do to get the results you want."

That is, there is a mechanical rule for success. You pull certain levers, and you put on certain brakes, and

there is only one outcome possible. The principle of the thing is the same, whether you are operating a machine shop or running a big industrial enterprise. And if you go into a scientific laboratory and scrutinize exactly the workings of nature you may fancy you see the same rule at work everywhere in the universe. You watch the play of one force or another in the adjustment of all sorts of things to each other, and you are tempted to believe that all the world is a great and vastly complex machine that somehow got itself going and runs according to its own forces and laws. If you cannot conceive anything more than the machine in your problem, you become what scientists call a mechanist; your ultimate explanation of everything is in terms of mechanism.

This business man was not really an atheist, as he emphatically assured me, and he did not believe there were any real atheists among his business acquaintances either. "We all believe in some sort of an ultimate Power behind the universe. But we believe that our world operates under natural law, and its law is inexorable. You get out of the mill just what you put into it. I suppose it would not be far wrong to say that the law of supply and demand is for all practical purposes the great God of the business man."

Then, after another thoughtful pause: "I think religion is all right, you understand. I was brought up in a religious home, and I had the usual Sunday school training. My wife and children go to Sunday school and church, and I think that is the right thing to do. As for myself, I like to contribute to the churches of our town as liberally as I can. I should not want to live in a town without churches. Occasionally I go to

church myself, but I don't get much out of it. I don't seem to get hold of anything that fits into the actual business I am carrying on every day in the week."

Here was a sweeping statement, and it carried with it some significant implications. I asked him just why the message of the Church did not fit into his business life, and he admitted that the disjuncture traced back into his college days, when he was preparing himself for a business career.

"The difficulty came up in two ways: in the way I thought and the way I lived. You know the kind of teaching we had in the old-fashioned Sunday school; and you know that some of it was all out of gear with what we learned later in college. I went to a Church college where everything was supposed to be safe and sound; but I did not get very far along with my studies until I came across some conceptions of the world that completely upset everything I had learned at home. What religion I had was all wound up with my home training, and when that went by the board the religion went with it. The trouble was that my old ideas about God and myself were all upset, and I had no other ideas to put in their place.

"Then along with this changing of ideas came another change just as disconcerting. I had come in college to live in a new and different social world. I came with some very set ideas of right and wrong; but they had been worked out in a world quite different from the college campus, and they did not function very well here. My college generation came on just about the time the break-up in old moral standards began to appear. It was hard enough on us, but of course it

has been infinitely harder on the generation that came after us.

"Well, out of all this I worked around to the old notion that whatever works is right; and I think that is just about the stage of morals we have reached in the business world. No, I know that isn't what religious people mean by right and wrong; I am sure they mean something radically different from that. And there you are; you religious people are living in one kind of ethical world, and we outsiders are living in another."

This man was not what the world calls "crooked"; indeed, he was an unusually high type of conventional morality. And for that he was probably more in debt to his old home and church training than he ever supposed. But he knew that there was a very great difference between his code of conduct and the Christian way of life. He knew that if a man became really and essentially Christian in his life he could not play the game just as the business world he knew was playing it. He felt that he was part of a great business machine, and that the machine somehow mastered him. It would be different if there were some other kind of spiritual mastery in him, and I thought I could detect something deep in him that was restless and bewildered.

We blame this sort of condition upon the mechanical age in which we live, and we say that no man could possibly be a genuine Christian in such an industrial and commercial system. But we have only to look in certain directions to discover that some men have gone into this same business world in the spirit of Christ and revolutionized that part of it with which they were concerned. To go no further afield, consider the

"Golden Rule Industries" of which we have been reading so much in our recent magazines. The fact is that this machine-controlled age is different from the older agricultural period which it succeeded, and we have somewhat lost our spiritual and ethical bearings in it. But we cannot give up this wonderful era to a materialistic philosophy. There surely must be a Christ of the factory as well as a Christ of the plow.

I should like to ask one question concerning this business man whose faith was wrecked during his college career. Just who was responsible for the collapse? The usual answer is, the college professor, or at any rate the scientific system which he teaches. That answer cannot wholly be denied. I am sure I speak soberly when I estimate that three-fourths at least of the science taught in American schools just now is heavily mechanistic. We constantly hear it said that science knows no other kind of facts than those which can be explained in a mechanistic manner, and that is true, scientific methods and limitations being what they are. If the scientist were only modest enough to admit his limitations and say that, although this is the only order of facts which he can scientifically determine, there may very well be another order of facts of which his methods cannot take hold, we should not censure him for finding out all the mechanical facts he could and displaying all the laws of nature he could establish. The difficulty always comes up when the scientist grows dogmatic and claims that there are no other possible facts than these mechanical data which he gathers. At that point the scientist has turned materialist, and materialism is not at

bottom science at all; it is only one kind of philosophical interpretation of scientific facts.

But there is another side to the story. If this young man had had the right kind of adjustments in his thinking before he entered college he need not have come to shipwreck in his faith. Occasionally you meet a young person who comes to college with a different kind of training. He has had his mind opened up into the modern point of view throughout his growing years, but not at the expense of his religious faith. Wise teachers have indeed shaped his religious experience and faith to these newer perspectives; and now, when he faces the modern interpretation of life in the college classroom and laboratory, his religious faith is little disturbed. The God of his childhood training in religion he gradually discovers to be the God of science. The Spirit of truth is leading him into all truth, and his scientific truth has no power to negate his religious truth; on the contrary, it cannot but strengthen it. Why should it not have been so with this business man?

The mechanical interpretation of business life presented another, and it may be even graver, aspect to my friend. He found himself in an industrial machine in which he, as well as the laboring men whom he employed, was hardly more than an impersonal cog. What attitude could he as an employer of labor take toward these hundreds of men working under him? There was a persistent feeling in the employing group that their first duty was to the stockholders and that all the labor under their command should be utilized to swell the income of these who had their money in the business. The center of their concern was to make a good

financial showing; it was certainly not primarily the welfare of the laborers, although of course no one really intended to be cruel to them. The operator had to move in certain ways and along certain lines or else go to the scrap pile. The necessary methods which he employed might work against the welfare of his employes, and, as much as he regretted the necessity of overlooking the essential good of these working men and their families, the stockholders had to be served.

He was, I suppose, a sadly disillusioned man. But cynical? Not at all, when the conversation got down to vital depths. There was a smothered spiritual hunger there, as I am confident there is in the deep places of the average business man's soul. If the laboring man too often carries upon his heart the burden of social injustice, his employer may at the same time be carrying the dead weight of a materialistic and mechanical world, and that too sometimes to the point of exhaustion.

More than nineteen hundred years ago Jesus came preaching his gospel of life and spirit. He set himself dead against materialism in every form; and if he were here to-day in the flesh he would do the same thing. It makes no difference that our materialism masks itself in a thousand subtle forms and outwardly appears as only the spirit of secularism; he would detect it in any guise and hunt it down with a fearlessness that would stop nothing short of a cross, if need were.

II

This, then, is that stream of materialistic secularism which we are everywhere encountering in our modern

world, and nowhere is it running with greater strength than in our educational theories and policies. Our public school education is almost completely drained of all positive religious content (and by the public school I mean every tax-supported school from the kindergarten to the State university), and its channels are filling with the current of secularism to which I have referred. The reason for this condition is not hard to find, for it lies in the very nature of the democracy which our forefathers tried to establish on American soil.

They had wrested their land from an older civilization in which the state Church was a political power to be reckoned with. They did not want any ecclesiastical tentacles to wind themselves around their newly achieved liberties. For this reason they set the separation of Church and State in the fundamental law of the land. They apparently had no inclination to oppose religion as such, but only the domination of the State by any religious organization. If the establishment of religion on a non-ecclesiastical and non-sectarian basis had been possible, no doubt they would not have feared it as inimical to the State. But no such possibility presented itself; and so no systematic attempt has ever been made by the United States government to foster the religious life of the nation.

It is doubtful that these forefathers foresaw what would be the effect of the separation of Church and State upon education. Earlier than this in the colonial period there had been no objection to the infusion of religion into education, and especially was this so in old New England, where little children learned to read from the Scriptures or from some such abbrevia-

tion of them as was to be found in the celebrated Horn Book. But with the establishment of the new nation along strictly secular lines such religious inlets were shut off, and religious instruction more and more evaporated from the public school program. By now even the reading of a passage from the Bible without comment is forbidden in many parts of the country. In some measure this barrier against religious instruction is strengthened by those who are the foes of all religious influence in the lives of growing children; but in at least equal degree by church people themselves—church people who fear that some sect other than their own may come to control or influence such religious training as may be afforded and prefer to have their children untouched by religious education rather than take such a chance.

On the university level certain allowances are usually made. The Bible may be taught as literature, but not as propaganda. The philosophy, psychology, and history of religion are allowed as subjects of general culture. But the treatment given in each of these fields is naturally somewhat detached; it does not have the warm inward religious significance it would have if it were in the hands of a church primarily interested in the spiritual nurture of its young. Some attempt is now being made to discover the common factors that run through all sorts of religious belief and expression, so that a general course in religion may be erected without yielding to sectarian points of view. All these are rudimentary attempts to reintroduce the teaching of religion into a system of education which is in the nature of the case closed against it.

Certain churches have never submitted to the secular theory of public education, and notably so the Roman Catholic and certain branches of the Lutheran Church. They have built and maintained parish schools, in addition to bearing their own proportionate share of the general tax required for the support of the public school system. This double expense has been a heavy burden, but it has enabled the Church to put its religious stamp upon the growing experience of its children. The Roman Church has gone so far that it is now possible for its children in some sections of the country to remain in Catholic schools all the way from the primary grades to the graduate school of the university. Without doubt the strength of the Catholic and Lutheran Churches is largely due to their parochial school system; and the genius of these churches in fitting their religious interests and points of view into the demands of modern education is indeed remarkable.

Outside Lutheranism, the Protestant Churches have never greatly favored the parochial theory of education. They have conceded that education for efficient citizenship is the rightful function of the State. And yet they have been obliged to recognize the growing rift in spirit between secularized education and the Christian Church. It took many years for them fully to awaken to this state of affairs, but now they are moving definitely toward its solution. Within the last generation they have begun to experiment on rather a large scale to see how a program of week-day religious instruction supported by the churches and other friendly interests in the community can most successfully be correlated with the work of the graded public schools. Some of these experiments have been strictly denomi-

national, but others interdenominational. No effort has been made to antagonize the public school authorities, but on the contrary every effort to win their cordial coöperation. And since frequently these authorities are themselves sincere church people, or at any rate friendly to the Church, such coöperation has usually been generously given. Never are the teachers of religion paid out of public school funds, even though some of them may be public school teachers taking on this religious instruction as extra work. Sometimes the rooms of the public school building are loaned to the classes in religious education, but only as they would be loaned for any other public enterprise in which the community is interested. In some cases the public school allows the pupil credit for work done in the religious education classes just as it would for the same amount of work done in a secular subject, with the provision that such work must meet the academic standards maintained by the public school.

Somewhat the same idea is now establishing itself on the college level also. That is, certain denominations are setting up systems of instruction to parallel the work done in the State colleges and universities. The instruction on this level, however, is usually part of a larger program which takes in the student's social requirements as well. Probably the most outstanding experiment of this sort is the Wesley Foundation, promoted and maintained by the Methodist Episcopal Church. It seeks to be "a home away from home" for Methodist students and their friends; but it endeavors also to offer such courses of instruction as will aid the students to find and keep their bearings spiritually during the course of mental reconstruction

through which they pass in their college life. Every effort is made to lift this instruction to the academic level of the college whose work the Foundation endeavors to supplement, and sometimes, though not always, the Foundation is able to secure an interchange of credit with the college, so that the work done may apply to the students' requirements for graduation. Valuable as the work of intellectual adjustment is in an institution of this kind, the social orientation which it affords the students is equally worth while, and in many cases undoubtedly even more worth while.

It will take a generation to get into the minds of our Church people fully the idea of correlative training in religion provided for in the plans sketched above. But we are making progress in that direction; and when we shall have accepted this task as a primary obligation of the Church we shall have taken the longest single step we have ever made toward the spiritualizing of the American commonwealth. We need not shut out religion from the educational process in our land, even though we cannot pay for the teaching of religion out of our tax funds. There is open to us this possible erection of a parallel system of religious instruction carried on by the Church. If we go into this enterprise in a businesslike and thorough way, it is going to cost us heavily in time, energy, and money. But if we fail to do so we shall have a still heavier bill to pay, for the increasing secularization of our public school system means the widening decay of spiritual life in the heart of our people unless we take positive steps to offset it.

Now, suppose such a scheme of religious instruction as this had pertained when my business friend was a child growing up to college age. Could the Church

so have equipped him that he need never have been alienated from it? Undoubtedly it could. But to have accomplished the task it would have had to reinterpret religion to the growing boy in such a manner as to open naturally and compellingly into the modern point of view. I do not mean that form of religious modernism which seems never satisfied with anything old in religion, but must always drain away all that old-fashioned religion ever held dear. There are some things in vital religion which never go out of date, and especially those things which are surely rooted in spiritual experience. But certain statements of dogmatic theology may have to be modified to make way for assured facts thrust upon us by the sciences, and certain reappraisals of our own experience may have to be accepted from the hands of a sane and reverent psychology.

If it appears that the whole process of creation is vastly more extended and complicated than our older religious theories held, we cannot very well shut out what more and more appears to be the truth of the matter merely to guard a dogma whose foundations have been badly sapped away by new discoveries of trained investigators. God's ways of doing things may be infinitely more devious and protracted than we have hitherto supposed. Had we made all this plain to the growing lad, the mature man would not in later years have complained that the Church had nothing for him. And along with this if we could have supplied him with adequate data concerning the moral life and its rightful demands, we might have prepared him to become a leader in that ethical regeneration of business and industry which is one of the sorest needs of our

modern world. Above all, we might have breathed into him such a spirit of reverence for and appreciation of the spiritual things of life that he need never have become lost in the whirling wheels of our modern mechanized age.

But, on the other hand, I want to post a warning here. If we go out into the rank and file of the Church and make this plea for a parallel system of religious education and secure their support for it, we must be sternly on our guard lest we take their money under false pretenses. We say that we want to erect a system of training which will eventuate in the growing and deepening spiritual life of the child and youth. But it is easy for religious education to drop away from that vital task into a training school for practical ethics only. Ethics we must have in any valid system of religious education, and the higher and stronger our ethical standards the better our religious education will be. But evangelical Christianity does not stop there; it comprehends a richness of spiritual experience which must go far beyond what is commonly understood to be ethical culture. For such an experience it must stand in religious education: an opening consciousness in the child of his relationship as a child to God the Father as well as of his relationship to all other persons with whom he comes in contact as children of the same Father; and a growing disposition to yield himself completely to what he considers the will of the Father to be in the great family of humanity. Not only must it seek by every means to nurture the child in such an experience as this, but to guard him against every tendency to break away from it. It must recognize that the child belongs in the Father's house and do

everything within its power to keep him there as a normally growing and increasingly happy Christian person. Against any down-stream tendency in religious education theory and practice which would cause him to drift away from such a standard he must set himself with all the conviction and fervor he would manifest in his fight upstream against the deadening spirit of secularism in general education.

III

We Protestants have not been altogether consistent in our theory of the control of education. Most of us have, as I have previously indicated, consented to the secularization of education on the level of the grades and high school, feeling that it is the rightful burden of the State to educate its young for civic responsibility. We have opposed the parochial school idea as undemocratic; but we have not been equally opposed to the extension of that idea to the college and university level. We have, in fact, been very active in promoting and maintaining our Church colleges even in situations where State universities afford ample opportunity for the technical training of our young people. Whether in this particular we are consistent or not, we have the Church college on our hands, and we are under increasing pressure to say just why there should be Church colleges in a land rapidly filling up with other types of educational institutions. What is the distinctive function of the Church college? What can it contribute to the welfare of our people which no other type of college or university can supply?

In pioneer days the Church college had a very clear function. It was the missionary of higher education

in a rude land in which the State could not provide adequate culture for its youth. It had to plant educational ideals and to foster a desire for education in the midst of a people absorbed in the physical labor of clearing forests and setting up the foundations of a substantial social order. This was not on the face of it a distinctively religious function, except in the sense that anything done for the social good can be done in the name of Christ. Nevertheless, the Church college had a decidedly religious flavor. It saw no good reason for making a sharp distinction between the secular and the sacred in education; it found nothing incongruous in interpreting what we now call secular subjects in such a way as to discover in them spiritual value. The founders and teachers of these primitive Church colleges were, as a rule, devout men, and the religious quality of their lives went over unconsciously into the impressions received by the young people under their charge. There were some distinctively religious elements in the curriculum, but they were not unduly emphasized.

The function of the early Church college was, then, to open the prison house of the intellect and lead forth captive young lives into that freedom which would qualify them to become builders of a nation. They were at first unrivaled in the field of higher education, but they did not long retain this position. Great independent institutions began to get under way rather early in the history of our people, institutions which had no immediate connection with the Church and which were under no great burden to care for the spiritual nurture of their students. Some of these, it is true, had had their beginnings as Church colleges;

but they had in time acquired funds and patronage sufficient to enable them to swing clear of Church support and control. They became pace setters in higher education, and their stride was less and less of a religious type and more and more secular.

This difficulty was augmented by the rapid growth of State universities, especially in the Middle West, and later on the Pacific coast. Sometimes they quite smothered out the smaller Church colleges which had been in the field long before there were State universities. In such cases it became quite apparent that the missionary function of the Church college had ceased to be; and if that were the only distinctive function the Church college had it would now be time for it to close its doors. To be more specific, there was no good reason to keep alive a financially weak and struggling institution if a great and powerful State university had completely preëmpted its field. What possible use is there in paying one's taxes to keep up a State university and then pay them over again in the form of subscriptions to one's Church college, if the latter is serving no distinct purpose which the State university does not and cannot legitimately serve? One may have a sentimental loyalty to the old Church college, but in our high-pressure age of competing social institutions it takes more than mere sentiment to keep any one of them alive. It must function usefully or perish. But is there no longer a real reason for the existence of the Church college? Can it serve as only a secondary and unsatisfactory copy of the State university? To answer these questions we shall have to dig a little into the function of religion in a democ-

racy and by implication the function of such agencies of organized religion as the Church college.

There is a widespread idea that a democracy is a kind of unfenced commons over which all sorts of persons and theories may browse at will. There is no room in a true democracy, we are told, for special social and religious controls. Some carry the contention so far as to say that there is no room for special governmental controls. That is to say, democracy in its ultimate outworkings comes perilously close to being anarchy. But a little deliberation will easily reveal the fallacy of this position.

Democracies do not grow up willy nilly, the compound product of whatever ingredients may happen to flow together in a heterogeneous population. They grow up through struggle for supremacy among competing groups and schools of opinion. An absolute democracy in the sense of a radically unsocial individualism is unthinkable. In a democracy birds of a feather flock together, and their conflicting flocks sometimes precipitate a battle. Probably the boldest attempt that has ever been made to set up an unconditioned democracy is to be found in Russian bolshevism; but it is noticeable that a swarming proletariat soon found it could not govern itself unless it discovered leaders and aligned itself in some sort of a rudimentary party formation. Strong individuals have risen as chieftains in that movement, and almost inevitably strong parties will form around them. Government, as well as all other forms of social structure, is not by individuals, but by parties.

This principle was incorporated in American democracy from the beginning. We are not basically a

bolshevistic democracy, but a representative one. We have been accustomed to choose our representatives on the basis of geographical distribution; but it is increasingly apparent that we are rapidly coming to another sort of representation. Merely geographical representation means less and less in the process of our government, and representation *en bloc* is working its way into every political movement we make. You cannot analyze any great election without reading into your analysis the influence exerted by the capitalistic, laborite, agrarian, and other blocs now struggling with their varying philosophies to gain control of the economic future of the nation.

But other policies have to be formed and maintained in the social life of our people as well as the economic; and other contending forces than political parties are struggling against each other to gain the mastery here. Not the least significant of these contentions is the strife between opposed schools of religious thought and life, on the one hand, and between religion and materialism, on the other. We say that our land is to be an asylum for the oppressed of the earth, and that is perfectly true; but we are beginning to discover that when the oppressed of the earth come streaming into our ports we have to do something with them in the way of assimilation, or very soon there will be no America to attract these down-trodden peoples. We say that in America there is to be complete freedom in the matter of religious worship, and that is true enough. We would not if we could coerce anybody into any particular way of worshipping God; certainly we would not coerce him through governmental pressure. Theoretically a Buddhist temple is just as much

in place in our midst as a Christian church; but actually we know that the fundamental genius of our country is Christian, and that it must remain so if we are not to surrender those qualities that have given us leadership in the upward climb of civilization. If we surrender to other than Christian forces, we surrender our birthright as a nation.

We cannot through governmental action shut out the Buddhist or any other religionist under the shining sun, so only he does not commit an offense against our peace and safety. That secularization of the government to which we have referred forbids it to take any stand whatever in the matter. But the inner religious genius of our people can make itself felt in other ways, and among the most effective of its means of expression is that of the Christian college. Since our State universities are rendered practically powerless in this regard, except for the Christian personal influence of many of their instructors and administrators, the primary burden of Christian training lies upon the Church college. I do not mean to take away from the State university the credit it deserves for any Christian influence it may indirectly exercise, and I think it often does have a great deal of such influence; nor do I depreciate the excellent work done by Church institutions operated for the benefit of students in the State universities. I admit that even a little, but growing, stream of recruits for the vocations of the Church has begun to come out of the State university student body, and especially that part of the student body most affected by the Wesley Foundation and kindred Church enterprises. Nevertheless, the State university in its essential nature is not prepared to

put that peculiar religious stamp upon its educational process which the church life of America ought to be putting into the work of the college and university. The Church must have some way of its own to do what the State institution cannot properly do. And that means that the Church must maintain its own higher educational agencies, and chief of these the standard Church college. There is warrant enough for a Church college, but it is a warrant which the Church college must faithfully live up to. No Church college has fulfilled its function in our modern life unless it has made the stamp of Christian purpose, interpretation, and value upon its instructional system so plain that there can be no doubt about it.

This opens at once the question of academic freedom in the Church college. How can we guard our essentially Christian interests in this struggle of contending philosophies in our American educational life and yet admit the possibility of full academic freedom in the class room?

The claim of academic freedom is usually most strenuously made by those who have some particular type of academic freedom which they wish to defend. For example, when a violently radical type of socialist demands academic freedom, what he really wants in all probability is an opportunity to preach his kind of socialism. When a thoroughgoing mechanist in science raises the flag of academic freedom, he very likely wants freedom to teach mechanism. When a fundamentalist in religion demands academic freedom, the thing that is in the back of his mind is freedom to teach fundamentalism. And so on we might go. Academic freedom is plainly a highly relative thing;

we want freedom to do something or other the way we want to do it. As a general thing we are not much concerned with any wide open and ultimate academic freedom, but only freedom to align our teaching and campus activity under whatever banner of theory or philosophy we elect.

A Church college, when it is running true to form, is working under some particular banner of theory and philosophy; it has its own definite point of view. It has a right, nay, even an obligation, to demand freedom to work out its principles and values just as truly as any instructor in its faculty to work out his. When it solicits funds from the members and friends of the church which supports it, it presents its distinctive point of view and takes their money with the understanding that that point of view is consistently to be maintained. When it breaks down in its subsequent performance at that point it clearly breaks faith with its supporters. Furthermore, it holds this point of view up to prospective students. If it be a Methodist institution, for example, it assures them that they may expect such a training as the Methodist Church thinks appropriate. If they come in on such a proposition and later find that it is not true, they have a right to claim that they have been cheated. When a Church college goes to the State for its charter, it usually plainly indicates that it is to be the exponent of the kind of thought and life for which its supporting church stands; and on that representation it not infrequently secures a very liberal charter, for the State counts such instruction an asset in the oncoming generation. If in its after developments the college does not live up to its representation, it has violated its

charter. And so we might go on, examining the problem from one angle and another, and always conclude that there is the highest obligation of a denominational college to shape its educational policies in line with the banner under which it professes to march.

This being the case, what can we say about the academic freedom of the instructor himself in such an institution? At the outset we may point out that he has the utmost freedom to determine whether or not he feels inclined to teach in that kind of a college. He does not have to teach in a Church college, and if he is out of sympathy with those standards of thought and life which the Church college must maintain in order to be true to its denominational principles he should not in decency present himself as a candidate for a teaching position on its faculty. But if, on the other hand, he thinks the matter through and deliberately decides that he is in harmony with the general point of view and standards of such a school, he is free to enlist in its service with a whole-hearted loyalty.

Just here another question is bound to arise. Does such a limitation on absolute academic freedom as we have proposed make any allowance for growth in the standards and policies of the institution as a whole and of its teachers individually? I should like to answer this question with an emphatic Yes.

We do not limit either college or teacher to a rigid and crystallized state of mind in the claim for loyalty which we have made. Take a concrete example to bear this out. Suppose that a Church school lays it down as a fundamental principle that all teaching within its walls shall recognize the existence of a personal God. This working principle does not necessarily

commit either the school or any teacher in it to archaic conceptions of God and his methods of working, but it does constantly hold to a truly theistic conception of the world. Science may oblige this college to revise some of its ideas of the way in which God works and the length of time during which he brought our universe into its present stage of development. But science can no more revise God out of the natural process than it can put him into it. Whatever belief we have in God does not arise in the first instance out of scientific processes; it comes through an essential spiritual demand of our own inner nature and through a spiritual eyesight not born of sensory data and their derived speculations. Equally brilliant scientists may acknowledge the same set of scientific data, but one may put a theistic interpretation upon his data at the very moment in which the other is denying the possibility of any such interpretation. The difference does not lie in their scientific analysis; it lies in their spiritual eyesight. No Church school can let God fade out of its scientific thought and still with self-respect look for support from a people whose outlook is organized around the experience of the personal God, and who mean that their children shall have the benefit of such instruction as will keep the concept of this personal God central in all its interpretations. I do not mean in its particular mechanical explanations, but in its world view.

Such intellectual development within the field of faith applies to the instructor as well as to the college. His faith in God is born out of spiritual experience, if it be genuine faith; and the only effect his intellectual attainments can have upon it is to give it reach and dignity. The sheer mechanical facts which he dis-

covers in his research can be made to fit into a theistic world-view quite as readily as into a nontheistic one. The will to believe works here just as readily as it does in any other sphere, and the will to disbelieve has a like opportunity. A theistically-minded man need in no wise cramp his intellectual development, as such scholars as Professors Milliken, Haldane, and Pupin can well testify. He need lack no academic freedom which is in keeping with his theistic point of view in any Church college, so long as it does not grow narrowly dogmatic as to the manner in which the facts of a theistic universe are to be explained. But should an instructor who has conscientiously entered the employ of a denominational college later come to a radically different point of view which is out of harmony with that for which the school stands, the only honorable thing for him to do is to sever his connection with the school, in order that he may seek employment in an institution whose outlook is more nearly in line with what he believes.

IV

So much said for the intellectual aspects of the Church college policy, we have yet to consider its attitude toward social matters. And here we face social problems of a close-up and intimate variety as well as those of a more general character. Can the Church college take a positive stand in the erection of a Christian standard of morals as well as a general Christian philosophy of society? Again we answer unqualifiedly, Yes.

Can a Christian college campus be "wide open" morally? Certainly it cannot and remain soundly

Christian. That is easy enough to say, but it is not so easy to make clear what we mean by the expression "wide open." There is a certain range of social behavior concerning whose morality there need be no doubt. The drinking of alcoholic liquors, for instance, can never be sanctioned on the campus of a college whose Church background bans all such drinking. It offends our common decency, to say nothing of more fundamental morality. And the same thing can be said about sex irregularities. In such matters as these the college has no alternative; its course of action is plainly marked out. It must see clearly and act without compromise if it would keep faith with the Church. But there is another range of behavior in which the policy to be pursued is not so clearly visible. I refer to certain social standards whose bearing upon fundamental morality is not so undeniable and whose soundness and worth are under debate in Christian circles.

As an example of the latter type of problem we might take the puzzling situation in which the average Church college now finds itself with reference to dancing and card parties. Many of us who belong to the older generation were taught rigidly that all such amusements were wrong, not to say positively immoral. Just why they were so unrelievedly wrong was not always made clear to us, but it was enough that the Church said so. Our generation was not quite so critical in these matters as the newer one that has succeeded us. Our conscience standards are very firmly set, and we cannot quite understand the point of view which these younger folk so often take. The demand is made frankly and persistently to know why these things are wrong, and growing pressure is brought to

bear upon college authorities to modify their conservative policy in line with what the young folk themselves think about the right and wrong of such activities. The crux of the difficulty seems to lie in the fact that the Church's policy in the past with reference to these matters of social behavior has been to require adherence to a code of things prohibited rather than allegiance to vital principles around which young persons can form their own code. The result is that when the old code becomes effete the Church has no other control of the social situation. This is certainly true on the Church college campus. But before long we must recognize that the only vital control possible in this new age lies in the erection of Christian principles which our students will accept heartily and around which they must form their own code. And where can you better make a straight bid for such Christian principles than on a Church college campus? Here is a strategic center whose value we have hardly begun to realize. No other institution in America has quite the hold on our young life in this regard that the Church college has when once it realizes the day of its visitation.

There is a much wider social service than even this, however, to be rendered by the Church college. It is under obligation to give that kind of social orientation to its youth which my business friend in the earlier part of this study failed to find in his Church college education. In the midst of all of our teaching of the sciences and other branches of learning through which young men and women are equipped to earn a livelihood we must also give them a social point of view which makes the kingdom of God and its righteousness their first concern, assured that when they are thus agents of

a universal social gospel all other needful things may be expected in their due measure. We must bring these students to understand that each one has a definite work to do under the divine call to the labor of the kingdom, whether they are set apart for the specific vocations of the Church or go out into what are called the lay activities of life. We are now in the most imperative need of a skillful system of Christian vocational guidance, highly charged with genuinely spiritual meaning and incentive. Our young people are coming to us for light in their vocational problems, and we have as yet so little light to give them. On the other hand, even in our Church colleges we often wander so far away from the Christian path of vocation as to block the eager feet of youth ready to follow the lead of the Christ. Let me point this last observation with an incident drawn from one of our Middle Western Church colleges.

This college had a professor of sociology who was a brilliant teacher, but who had become utterly estranged from all genuinely Christian theory of the individual and society. He was a radical empirical in his social theory, so fascinated in his study of the social forces that play upon the individual to help make him what he is that he really lost sight of the individual as a sovereign personality altogether. In his view man is not so much a living soul as a social construct, and hence for him anything like essential and original spiritual experience of the truly evangelical type does not exist. The professor's mind was acutely analytical, and his method of teaching was keen and clear. His students never missed what he meant. Not a few of them came out of warmly spiritual Church homes and

with a deep and vital religious experience of their own, only to have his teaching cut through their consciousness like a keen knife, sometimes to the point of severing their faith completely.

That sort of social teaching is utterly out of place in any Church college. The counter-pressure of other types of teaching eventually forced this teacher to resign; and he left to join the staff of sociologists in a great State university. He seemed to be perfectly at home in the new situation. One cannot help being thankful that within that particular Church college there was enough spiritual pressure to expel such a teacher; but one cannot help regretting that his mechanistic theories of man and his environment were so welcome in the State university to which he fled.

The Church college, to sum up, must realize its own distinctively spiritual function in a democracy which has come so greatly under the spell of mechanical and materialistic interpretations of man and his world. But now let us frankly add that it must not conceive its task in terms of a dead orthodoxy which is utterly unable to send young people out with a fresh vision of the meaning of life to meet the world on its own terms in the spirit of the Lord Jesus. They have to live in a modern, up-to-date, scientific world, and not a pre-scientific one. We cannot shut our students away from modern life and its problems; but we must send them out clear-eyed and warm of heart to breathe into these mechanical ways of life which mark our modern world a spirituality that is positive and powerfully pervasive.

Our Church and its colleges dare not shrink in fear from the flood of new truth which science is releasing in so copious a stream day by day. We cannot draw

our boat out of the racing current and leave it beached high and dry. We must boldly plunge into life as we find it; but we must know what we are about. We must know how we are headed. This is the stream of life which is running through the Here and Now and not the stream of fifty years ago. In it we must work and live and have our being, but as Christians we can in nowise afford to let ourselves drift downstream. We are headed upstream, with a mighty current of public opinion and social tendency running against us; and we work in the strength of our own faith, a faith born of the heart, but enlightened and strengthened by all the Christian training we have ever had.

In our school life, to be sure, we work with all the findings of scientific research, and we make such scientific use of them as we can. But as Christians we must put a higher valuation on them than the merely mechanical and purely empirical. We construe all this knowledge according to the demands of the living Spirit within our own souls, and only thus are we the true children of God. This construction, we must insist, is essential in all education that calls itself really Christian. We expect to find drifts of it here and there through our public education, for our public schools are constantly reënforced by Christian men and women as teachers, administrators, and school officials. But it is not of the essence of secular public education; it is, in fact, the accidental factor in it. In our Church school educational enterprises it is and must remain the essential thing. It is the one lasting and ineradicable mark of distinction between the public school and the Church school.

CHAPTER VII

PREPARING THE STUDENT FOR CHRISTIAN SERVICE

BY W. A. SMART

THE spirit of religion and the spirit of education often seem to be inherently inconsistent. The one is essentially conservative, while the other is essentially pioneering. Religion finds truth revealed in the past; education is forever expecting that new truth will be revealed in the future. Religion seeks to tell men what the fathers have thought, while education dares them to think something new. The influence of religion is to make men conform to a type, while the result of education is an ever greater differentiation. It has recently been said that the threefold function of the Church is to perpetuate a creed, a cult, and a type of conduct, but if the symbol of religion is a creed perpetuating the past, the symbol of modern education is a laboratory, anticipating the future. No single institution in present-day society binds the life of to-day to the life of two thousand years ago as does the Christian Church. Probably no single influence is changing life as rapidly or as fundamentally as education.

It is, therefore, not surprising that beneath the close historic union between the Church and the school there has run a mutual distrust. Usually the Church has been the stronger, and so this distrust has found expression in attempts to limit the content of teaching in the schools so as to conform to the accepted traditions

of the Church. Theology was "the queen of the sciences," and she used her royal position to impose her will upon her subjects. It was once the law at one of the great European universities that nothing could be taught in any department of the university which was unacceptable to the faculty in theology. It was the Christian Church which objected to the teaching of a round earth because it contradicted the statements of scripture, and to the teaching of anatomy and surgery because they made more difficult the belief in the resurrection of the body.

The very reason for the owning and operating of educational institutions by the Church is frequently found in the desire to protect youth from contact with ideas which might interfere with the acceptance on authority of the opinions of past ages. Education is thought to be dangerous because it is free, and safety is sought in the restraint of research by dogma. It was recently said of a prominent churchman that his idea of a Church college was a safe place in which to insulate youth during those impressionable years when they were in danger of getting a liberal education.

Of course, this idea is not prevalent in the educational institutions. In the large majority of cases college administrators and college faculties are reverently and devoutly searching for truth wherever it may be found. But with the public the case is somewhat different. It would probably be surprising to discover how many of those who patronize and support our Church schools do so because they feel that in them dogmatism is still arbiter of truth in all departments. Ample evidence of this is found in the extent and vehemence of the protest which is still heard when

some teacher is suspected of teaching ideas in regard to the Bible, or biology, or what not, which do not fit perfectly into the body of tradition handed down from the fathers. And even faculty members are not immune. Recently some thirty members of a college faculty were asked if there were any areas in their departments which the students were not free to question and investigate, and only the teacher of religion said that parts of his subject must be taken on authority and without question.

This difference in spirit between the Church and the school most frequently does not express itself in open hostility. Fortunately we are rapidly leaving behind the days of Galileo or even of Darwin. True, there lingers a suspicion of the schools on the part of many churchmen and an impatience with the Church on the part of many schoolmen. But the difference is more subtle. It is due to the fact that the Church, with its inherited genius for standardization in thought and practice, often has difficulty in adjusting itself to the ever increasing differentiation which results from civilization and culture. Savages are more easily standardized. Within the tribe, manners and customs, thoughts and motives are apt to show a minimum of variation from one individual to another. But it is the very genius of culture to release the spirit and to encourage the individual to achieve his own highest possibilities. Cultured men show the maximum of variation. And it is the avowed purpose of education to carry this process forward as far as possible.

Dr. Raymond Fosdick recently delivered a commencement address to a woman's college which was thought worthy of discussion in one of the daily papers

of New York City because of its championing of this pioneering spirit in education. He is quoted as saying: "My fear is that, returning to the Middletowns of the United States, your lives will be very respectable and very dull. My apprehension is that you will be fitted, with far too little resistance on your part, into the thinking and habits of Middletown; that coming from an institution like this, where criticism and analysis range over wide fields of conduct and ideas, you will allow yourselves to be adapted far too easily and too quickly to the narrow intellectual horizons, the petty standards, and the small prejudices of the communities in which you live.

"The adventurous life is eager for new ideas. It stands on tip-toe before every promise of discovery in the physical and social sciences. It waits with high anticipation for news from the far frontiers of knowledge, where some pioneer—an Einstein, an Eddington, a Niels Bohr—is pushing forward where the human mind has never before gone. It watches with fascinated interest the progress of experiments and demonstrations in government, in education, in law, in family relationships, and in all those fields in which our social engineers are attempting to improve the technique of human contact. . . . It knows that change is an inevitable accompaniment of all life; that nothing is permanent in human ideas or human institutions; that the values and principles of this generation will be altered or discarded by the next, and that, after all, it is only through change that we escape stagnation. The best protection for the present system is to improve it."

There is just the trouble. It is this everlasting

passion for change which causes uneasiness. Not merely the things which are being taught at any given time, but the suspicion that these will probably be changed to-morrow and then changed again the next day, proves irritating to the minds which want to discover the truth once for all and then hold to it. Not the content of the teaching so much as the unwillingness to accept any content as final causes impatience, and this is often shared even by those who befriend our schools and wish to defend them against foolish interference.

And yet this feeling for change is the very atmosphere of educational institutions which are worthy of their foundations. Faculties and students alike are challenged to question everything that can be questioned. Laboratories are expected to discover new truths about the universe of which we are parts, the study of history to reveal new forces at work in the development of civilization, the social sciences to disclose new and better adjustments and relationships into which men may enter as they work at the endless problem of living together happily on the earth. For the student all things are in a state of flux. The present has always come out of a past which was different and is always in process of going into a future which will be still different. The best protection for the present system is to improve it, and yet, as some one has said, it is remarkable how many people expect the world to get better, but do not expect it to be changed.

A recent issue of the *Christian Advocate* contained the following quotation from Robert M. Hutchins: "My view of university training is to unsettle the minds of young men, to widen their horizon, to inflame

their intellects. It is not a hardening or settling process. Education is not to teach men facts, theories, or laws; it is not to reform them or to make them expert technicians in any field. It is to teach them to think—to think straight if possible, but to think always for themselves." This same idea was more succinctly stated at the Atlanta convention of the National Education Association. The report to that convention which seemed to receive widest notice in the press stated that the purpose of education was not to teach pupils what to think, but to teach them how to think.

This means that, from the viewpoint of the man who would preserve the *status quo*, education is dangerous. Copernicus's education made him a dangerous man because it led him to question the whole system of astronomy which had been accepted by almost every one up to his time, including the writers of the Bible. He was so dangerous that the Church refused to allow his book to be read and persecuted Galileo for indorsing his views. Education made Darwin a problem to the Church, which would probably have enjoyed greater peace and greater ignorance during recent generations if he had remained illiterate. Geological education disturbed the *status quo* when it set aside the supposed age of the world as it had been computed from the Old Testament. Trained Biblical students proved extremely troublesome a few years ago when they questioned generally accepted ideas concerning the dates and authors of many books of Scripture.

All this is familiar enough, for it belongs to the past. The findings of Copernicus and Darwin, of the geologists, the Biblical critics, and all the other pioneers have passed into our general fund of information and

have become parts of the present *status quo*. But by a peculiar type of nearsightedness men glory in the changes of the past and refuse to welcome changes yet to come. We know, for instance, that we have come to present forms of government through a long process of evolution. We are somewhat familiar with the tribe laws of the savage, with the ancient despotisms, with the feudalism of the middle ages, and with modern democracy. It is our glory that we have come thus far, even though pioneers had to pay the price of their radicalism with blood. But when we suggest that democratic institutions as we now know them are to give place to something still better we have stirred up a hornet's nest. The very words "socialist," "communist," "Bolshevik," are used as terms of denunciation by people who would be put to it to tell what any one of them means.

What is true of government is true also of our economic system. We glory in the progress it has made. It is a thing of yesterday, not even made possible until steam had revolutionized methods of production. It is economic orthodoxy to boast of the developments of the past and to abominate any idea of change for the future, and the mere suggestion that the capitalistic system might be improved on marks one as dangerous. A teacher of economics once complained to the writer that it was harder to secure endowments for his department than for any other in his university, because the men who have the money to give are afraid of the studies which might effect changes in the economic scheme.

The same thing is true of almost every phase of social adjustment. We approve the gradual develop-

ment by which families were united into clans and clans into nations, but the student who questions the ultimacy of nationalism is still an object of suspicion, and our dignified Daughters of the American Revolution and brothers of the American Legion are not the only citizens who put patriotism above all other loyalties. The institution of the home has gone through changes since the days when Abraham was beset by troubles in his harem, and Christianity boasts with justice of the revolutions which it has produced in our conception of the home. But, having profited by the changes of the past, many become nervous when some one questions whether present ideas are final and suggests that still further changes may be desirable. And, to mention but one more illustration, religious life has expressed itself in constantly changing ways through the ages. It has been one of the functions of the prophet in every generation to challenge the adequacy of existing religious institutions. It is true that the fathers stoned the prophets, but their sons have built monuments to them, and we are the grateful inheritors of the purified religious ideas and practices which they have achieved for us. Change in the past has been splendid; only when the possibility of further splendid change is suggested do we hear cries of radicalism. The Roman Church was wise in waiting until centuries after Joan of Arc had been safely cremated before declaring that she was not heretic but saint.

Of course there is no intention here of advocating any particular change in government, business, home life, religion, or any other social organization. It is not even contended that change is needed, though

such contention would be mild enough. The point is that educational institutions challenge students to raise such questions. They are invited and are trained to do their own thinking and to bring that thinking to bear upon any area of life which may attract them. The lament of teachers is not that they have too much independent thinking among students, but too little. Much was heard a short while ago about "the revolt of youth," and probably there has been something approaching a revolt of youth if by the phrase we mean simply the defiance of the adolescent generation against certain standards of conduct which their elders have sought to impose upon them by authority. But if the phrase is taken to mean youth's fight for the right to think independently and fearlessly, then the teachers in our schools will bear sad witness that there is much less of it than they could wish.

For it is to just that spirit that the schools are dedicated. One of the compensations in the frequently monotonous life of the teacher is the discovery of that rare pupil who reasons and questions and digs around the foundations of things, while his despair is the large number who open their minds as fledglings open their mouths and accept that which is given without question. This issue the Church should be willing to meet if it intends to stay in the field of higher education, as it certainly should and certainly will. The purpose of educational institutions is to educate, in the broadest and fullest sense of the word, and we must face all that this implies with eagerness and enthusiasm. Certainly we are not willing for it to be thought that the difference between State universities and independent institutions on the one hand and Church colleges on the other is

that the former are free to follow truth wherever it beckons and to lead the way for the advancing thought of the world, while the latter merely pass on to students opinions delivered by authority. It is not true, and in Protestantism it never will be true, that other schools try to teach their pupils how to think, while those of the Church teach them what to think.

But this distinction between teaching how to think and teaching what to think, with its epigrammatic form and its wide currency in recent times, needs to be looked at more closely, for it is in danger of saying more than it means. Like most of the "either-or" type of reasoning, it is liable to the fallacy that all of the truth is to be found on one side or the other. If anyone imagines that modern educators do not try to teach their classes what to think, he need only come back from the nebula of theorizing and reestablish contact with reality.

Among our most scientific schools, nowadays, and certainly among those most hospitable to new ideas, are our great medical schools. But does anyone imagine that professors in these schools are unwilling to teach their classes what to think for fear of imposing the opinions of the past as fetters upon the free and untrammelled minds of our future doctors? On the contrary, they even dare to become dogmatic in their opinion that arsenic is different from quinine, and they offer no apology for demanding that the student learn what to think about each one before he is turned loose upon the trusting public. For centuries the medical profession has been building up an ever-increasing mass of information, ever correcting it and adding to it, and it is at least an important part of a medical education

that the student be made heir to all the accumulated information of the past. Our technological and engineering schools do not turn students loose in machine shops without telling them what to think. Unless we could inherit the amassed information of previous ages, one generation would scarcely be enough time in which to invent a wheel or understand the use of a lever, to say nothing of building bridges and airplanes and skyscrapers. Before he can even run an electric wire, the engineering student must first be taught what to think about a number of things. The field of theology differs in many ways from such physical sciences as medicine and engineering, but here, too, it is equally true that the past has labored that the present might enter into its labors. Throughout its history the Church has conducted experiment after experiment in its thought life and in its organizations, and through its successes and failures it has accumulated a mass of experience which should be put at the service of the educated religious leader of to-day.

No, educators do not refuse to teach students what to think, and no one ever seriously imagines that they do in this bold and literal sense. The obvious truth is that each age is making its discoveries and creating its values and passing them on to its successors, and the wealth of our civilization is not due to our inherent superiority to our ancestors nearly so much as to the greater heritage which has come down to us. Even the pigmy sees farther than the giant when he can stand on the giant's shoulders.

The real truth in the boast that we do not teach what to think is that these experiences and discoveries of the past are not handed down with an authority which

forbids question. They are the results of experience and experiment, and they are open to the same kind of investigation whenever anyone feels inclined to make the test.

This truth does not rest in the fact that the past has believed them nor that some association or conference has indorsed them, nor that anyone has agreed that they must be accepted as true. Their authority lies in their own rightness, and just because the professor believes absolutely in them he is eager to help the student to discover what others have already discovered. If the student doubts so simple a fact as that hydrogen and oxygen combine to form water, the gases are in the laboratory waiting for him to try them out. If he is skeptical about the values to be found in Shakespeare's plays, there is a leader who has found them himself and who finds a deep satisfaction in enabling others to see what has meant so much to him.

Of course, no student, nor anyone else, actually investigates the evidence for all that he is told. As has already been said, he is interested to investigate entirely too little. He learns to put confidence in those whose experience and information are adequate to merit confidence, and in dealing with a specialist he usually believes what he is told, as do we all. But the point is that he is sure the evidence is there, that it is open to the testing of those who are qualified and that errors will come to light and be corrected just as rapidly as they can be found. It is this atmosphere of free questioning and willingness to base conclusions on evidence, far more than inconsistency in the contents of teaching, which makes so many students feel a

difference between the Church and the college as expounders of truth.

The Church, no more than the scientist, apologizes for transmitting the truths and the values which she has discovered, and she should not be considered dogmatic for doing so unless she becomes unwarrantably dogmatic in her method. During the weary ages of his ascent, man has made experiments in moral values, in social relationships, and in religious satisfactions, as persistently as he has experimented with his physical environment or sought æsthetic satisfactions. He has made many mistakes. He has discovered many things. He has accumulated wisdom and understanding. These moral and religious values are as vital factors in modern civilization as machine shops or art galleries. Religion is as real as love or arithmetic, and it is part of our advance in culture to learn the true and avoid the false in all three of these.

Prophets and wise men have been the pioneers in the realm of religious truth. Their genius has warned against error and pointed the way to truth. So far as they were true prophets, they discovered ways of life which could be tried out in experience and which stood the test. Age by age they accumulated their experience until they reached their climax in Jesus, the great Master of the Laws of Spiritual Living. The contributions which he has made can no more be taken out of life than can those of Copernicus be taken from astronomy.

As a result of the long, long experience by which the race rose from the clod to the Christ, Christian people believe something, and we have no excuses to make for the faith that is in us. We believe that truth is better

than falsehood, that purity is better than foulness, that kindness is better than cruelty, that love is better than hate, that losing one's life is better than anxiously saving it. No creed could hope to express what Christians have come to believe to be the truth about life, nor could any list of so-called Christian virtues exhaust it. It is best expressed in Jesus. In him the highest truth is expressed in living form, "ideal manhood clothed in real man," the culmination of the long process beyond whom no one seriously claims to have gone. For the Christian, life has taken on new worth and new meaning which have been found in Jesus and his relationship to the unseen, ever-present Spirit of Fatherly Love.

Let it be said again, this is not dogmatism; it is discovery. No one is asked to accept it on the authority of creed or council, of book or bishop. Anyone who may so desire is welcome to test its truth at his pleasure. In fact, the test is always being made. From less worthy motives than desire for scientific experimentation, foulness is being tried in place of purity, selfishness is being accepted as life's dominant motive, brotherliness is giving place to distrust and suspicion, and the beatitudes of Jesus are being re-written. But the oftener other ways of life are tried, the oftener do thoughtful men echo the question of Peter: "To whom shall we go? Thou hast the words of eternal life."

Forged in the long experience of the race and verifiable in the life of every age and of every individual, these values which find their highest expression in Jesus are the most important part of that heritage which the present receives from the past and transmits to the future. And the Church is naturally concerned

that this most important part of education shall not be neglected. Of course, this does not mean that the Church has a monopoly on the religious emphasis in education. The large majority of workers in State colleges are themselves parts of the Church, and the growing concern about religious education in State schools is familiar. It only means that the Church believes so profoundly in her truth that she cannot be content unless she is doing her part to perpetuate it.

It is, therefore, the avowed purpose of the Church college, in training boys and girls for citizenship, to interpret to them the world's store of truth as it is seen in the light of Christian ideals. And this means that the faculty and administration recognize their parts in the task. Usually the distinctive feature of a Christian college is supposed to be the Christian atmosphere of its student body, but it should be rather the consciously Christian purpose of its faculty and administration. Teachers cannot interpret values which they do not appreciate; they can scarcely fail to interpret them when they believe in them profoundly. And if they are selected by a Christian Church to train youth for its place in a Christian civilization, it is scarcely unreasonable to expect that they will have an appreciation of those phases of truth which the Church is most anxious to perpetuate.

The writer recalls visits to three outstanding institutions in the Southeast. In one the president was reported to have taken the position that the private lives of the students were no concern of the university so long as they violated no law, since its function was to teach. Perhaps he was misquoted. In the second, two officers of the student government complained

that their organization had ceased to function because in every instance during their four years in residence when a student had been disciplined for cheating or drinking the administration had vetoed their action and excused the offender. In the third, a student said he was unwilling to try for the football team because the coach incessantly drilled it into his men that they must use whatever means were necessary to win. Of these three, two are under the patronage of the Christian Church, but one wonders to what extent they are Christian colleges.

The teacher's scale of values almost inevitably passes over to the student. In one college, the head of the Music Department exerts a most profound influence upon the religious life of the entire student body; in another it is a teacher of astronomy. And this is without any sacrifice in scientific teaching. One teacher of biology reports more than sixty private interviews about religion with students in three months as a result of courses in evolution.

Students in college will study psychology, but such study cannot be divorced from its influence on religion and morals. Under one Ph.D. it will deny every major premise on which Christianity rests and leave the student a non-moral cog in a meaningless machine, while under another teacher, no less scholarly and scientific in his field, there will come a new insight into the meaning of personality.

There is no adequate training for citizenship which does not recognize the primary place of those moral values upon which citizenship must be built. If this is a truism, it still needs to be repeated until the Christian Church concerns itself adequately with the

moral factors in the training which future citizens are receiving. Our concern is not primarily with classics nor with sciences, but with character. All students of aviation will study exactly the same laws of flying, whatever the school, but Christianity is concerned that the brains which control the machine shall have back of them a heart set on the enrichment of life and not its destruction. Men will soon be crossing the Atlantic in hours where it used to take weeks, but the more important question is whether they will be better men when they get there. More and more men will learn to build machines to do the work of the world, but machines may be used either to bless life or to enslave it, according to the intelligence and morals of their owners. Educated men will be able to turn their training into economic success, and fortunes will be built up, which will bless men or curse them. Sharpened wits may make either more efficient savages or more efficient members of the kingdom of God

Jesus dreamed a dream, and from the time he showed it to men it has been the one promise of a way out of the wilderness. As man increasingly masters the technique of living, the Church is concerned that he shall not lose his way.

CHAPTER VIII

IN PRAISE OF IGNORANCE

WILLIAM LOUIS POTEAT

THIS is an educational conference, and many of the representatives of American learning are participating in it. But if you will be generous—generosity comes easy to learning—and not account me disrespectful to the proprieties of the occasion and guilty of a piece of impertinence, I will venture to speak to you in praise of ignorance.

When a fellow congressman concluded his speech, Tom Reed of Maine remarked, "That man never speaks without adding to the sum of human ignorance." The man, I maintain, was a blessing to the House of Representatives. For nothing is quite so embarrassing as proximity to brilliance without a cut-off, or universal intelligence beating without lapses upon your sensitive incapacity. Imagine, as Mencken does, a country housing a hundred head of Aristotles. How humiliating it would be to have to live with them. Nature protects the overwrought nervous system with a sheathing of callousness, under which repairs become possible. So it might be refreshing to relax the tension of your professional nerve and turn interest for the nonce into an unaccustomed and cooler channel.

Milton speaks somewhere of "the barbarous ignorance of the schools," which consists, says our Doctor Crothers, of the definition and classification of things that are not so. He adds that the exhibition of un-

mitigated knowledge is unseemly outside business hours, and that we should sometimes meet on the humanizing ground of not knowing. He would not like to be neighbor to a wit; it would be like living always close to a live wire. "A certain insulating film of kindly stupidity is needed to give a margin of safety to human intercourse."

The present situation and tendency seem likely to supply us with all the ignorance we require for any purpose. A mountaineer, probably the other side of the Great Smokies, is reported to have prayed: "O Lord, I thank thee that I am ignorunt. Make me ignorunter. Make me ignorunt as a mule." Such a prayer would seem to be superfluous. A little while ago a distinguished university president showed us all into the same pew when he spoke of the hopeless effort of education to keep pace with our colossal and steadily increasing ignorance. He cited the slight impression which a generation's study of natural science had made on the public mind. We shall have to admit that the whole realm of science is even yet so remote from popular comprehension as to be a vast mystery freely peopled with all sorts of grotesque vague terrors or expensive futilities.

Witness the survival of superstition in our age of science in the minds of so-called educated people. We still consult the moon and mediums and palmists and astrologers and witch doctors. We are calmed or terrorized by signs and wear charms and amulets, lucky dime, buckeye, rabbit foot. The Order of the Golden Horse Shoe was the first order founded in America, and that magical master of the Fates still decorates our buildings from the wayside grocery to the college dormi-

tory. A British statesman announces his belief that the Kellogg peace pact will end war and at once adds, "I'd better rap wood on that." I wonder where he found the specimen. My lady's nose itches, and she knows she will soon kiss a fool, when in walks her husband. Will you learned gentlemen confess the uneasiness inspired by the black cat in front of the automobile at night? And, honor bright, will the ladies lay thirteen covers for dinner guests?

Witness, moreover, the widespread obscurantism which identifies the new learning with heresy. Recall that bitter word of Erasmus, "Those who identify the new knowledge with heresy make orthodoxy synonymous with ignorance." Witness the heated controversies in certain religious quarters about irrelevant matters long ago settled by responsible men of science. Witness the determination of public issues in local and national legislatures on personal and partisan considerations, with little notion of the scientific method of investigation, with little help from the universities or the discoveries of science bearing upon those issues.

And what shall we think of our complacent and bumptious provincialism in an era of intercourse? Of the Bostonian who thinks nothing ever happened west of the Hudson River? Of the Minnesotan who refuses to allow his daughter to follow her husband to a Southern college professorship because society "way down South" is rude and dangerous? And here is the United States Senate holding us, with Russia and Mexico and Afghanistan, aloof from the organized intelligence and conscience of mankind, insisting that international barriers long since transformed into means of communication are barriers still ordained of God and George Wash-

ington, ignoring international relations except those which involve advantages and no obligations, and, with a stupidity which would shame a high school boy, maintaining that the coöperation of independent nations to promote their common interests and avert the crime and folly of war is a compromise of their sovereignty rather than an assertion of it.

The trouble seems to be that the children troop forward so fast we are not able to get our psychic inheritance adequately over to them. We secure their literacy, but not their enlightenment. We supply those we overtake with a mass of facts, but develop no wisdom in the use of them, no judgment of values. They acquire, but do not think. We feed them the applications of science too fast to chew or digest, with the result of confusion and discomfort. They get the machine, the weapon, but the will to use it to right ends they want. Therein lies the peril of our highly equipped mechanical civilization. And so our industrial and economic success seems not to enrich the spirit of man. We still choose trivial enjoyments and inferior pursuits. In short, the "educated" are not educated.

Another explanation may be offered. We have what we call institutions of learning. They discharge three functions. They conserve, extend, and publish learning. They conserve it securely, for they are great traditionalists, rabbi quoting rabbi endlessly, though some of its treasures do seem to be leaking away. The function of extension also is genuinely discharged here and there. Some of the added items are, indeed, very small potatoes and very lonesome, but they may make more and better the next generation. "Produce, produce," shouts Carlyle; "out with it then!" The ex-

hortation is hardly needed, for the discoverer may be relied on to publish. So eager is he, in fact, that he sometimes publishes what he has not discovered. But quite commonly the publication is a burial. The thing is laid to rest under the cement of a technical phraseology which nobody can penetrate, not even the worker in the next cemetery plot. And when a man undertakes to translate this jargon and cause the people to understand, the researchers dub him *popularizer* with the tone of disdain and the suggestion that he is but a wooden spoon, perhaps a charlatan.

The practical result is, we are left in ignorance. You see, if anybody wants any of this precious commodity, he must go up to the places where it is kept—the institutions of learning—and buy some. And ninety-seven per cent of the population do not go up to buy. What do they know or care about the assured results of science? Accordingly, the demagogue and the propagandist have a rollicking time with this nation of seventh graders. Part of the responsibility for this low level of intelligence is ours, and many of us will have to bear the odium of maintaining a discreet silence when Fundamentalism led the unenlightened back to the wilderness and pilloried American intelligence in the gaze of all the world. We are still reaping the harvest of our neglect and discretion. Remember the Arkansas referendum of a few months ago. Remember unrevoked resolutions of religious bodies dictating by majority vote in mass meeting what other men must think. Remember the frank admission of publishers that public school texts on science are changed on the demand of Fundamentalist opinion. And remember that this propaganda of obscurantism, if we may trust its leaders,

is but just begun. Florida and Kansas and Oklahoma and Colorado are scheduled to follow the lead of Arkansas. For the youth of all America fetters are now forging, and unless the universities and colleges interpose with address and vigor we can expect nothing but disloyalty and execration when in passionate disgust these fetters come to be broken, as they surely will be.

But I call you to consider how the body of knowledge itself appears to be falling to pieces, how science declines into nescience. Not a little of the science of thirty years ago the science of to-day seems to have discredited. Things have been smashed to atoms, including the atom. That ultimate indivisible unit of matter has now been resolved into a sort of solar system consisting of a central sun of positive charges of electricity called protons and an equal number of negative charges called electrons revolving as planets at the speed of fourteen hundred miles a second. The "elements" are now found to be not only composite, but transmutable. The straight line is curved. The conservation of energy and mass does not conserve universally. There is a fourth dimension, though what it does to space and time I do not know. Perhaps it pins the two together. The Newtonian laws are true merely as approximations. The stately law of gravitation itself shows signs of an unseemly levity. At a recent scientific meeting a paper was read on "The Vacuum, There Is Something in It." Thirty years ago matter and force constituted the most fundamental and universal antithesis in nature. It no longer exists. Matter and force have compounded their differences and after the manner of the time have effected a merger, appearing now as electricity. And what electricity is nobody knows. What is a plain man

to think? Is science a modern Saturn devouring its own children? Has science kicked its own bottom out, or only opened new abysses of mystery? In any case, we now know that we do not know as much as we thought we knew. We have been accumulating ignorance rapidly of late.

But, come to think of it, the discovery of a mistake is not ignorance. It is discovery, an item of new knowledge and the token of more to follow. The moment between the discovery of a mistake and its correction may be a moment of darkness, but it is a prophecy of light. Such moments in the progress of science have been scored against it as a reproach and a demonstration of its unreliability. A book in biology or physics ten years old is out of date, it is said, and to-day's authoritative deliverance is likely to be changed tomorrow. But this attitude of devotion to the light that now shines, to truth, not to past formulations of truth, is precisely the ground of confidence in science. Some men like the cozy comfort of tradition, securely barred against the chill and disorder of invasion from without. Give me the open windows and the fresh airs blowing in from everywhere. For God is in His world, in every quarter of it; and there can be nothing so excellent or so commanding as to have Him blow in on our smug conceit with a new revelation in the light of which our garnered knowledge looks like ignorance.

Think of another beautiful and promising aspect of our ignorance. Some forty-five years ago science was in high conceit with its omnipotent method and apparatus. It had been observing objects and processes with sacrificial devotion and care by means of the senses extended by instruments of marvelous range and preci-

sion. There resulted a wholly new imaginative conception of the universe, revised intellectual attitudes, and a body of recorded specific knowledge beside which the acquisitions of all preceding time appear meager and unimportant. To the scientific mind of the period the universe appeared a closed system of inviolable sequences, impersonal and its own sufficient cause. It showed no trace of intelligence or will. God was pushed off the last ledge of mechanical fact. The supernatural was rolled up as a scroll and thrown over the edge of the world into the abyss. Science was well advanced in plucking the heart of mystery out of nature, and a few more years of the unflinching application of the laws of chemistry and physics would finish the business up and set men free from the last superstition. Toward other disciplines many men of science showed a degree of arrogance and disdain.

Now, next after finding out what we can do, it is important to find out what we cannot do. About the year 1885 men of science began to recognize their limitations. Their confident and supercilious bearing began to soften and relax. They saw that they had been dealing with surface problems, whose solution merely led them in to the central mysteries, and before these mysteries they stood in helpless impotence. That is the situation in every field of investigation. If we may trust Bertrand Russell, himself a brilliant mathematician of the time, even mathematics, the haughty queen of the sciences, "is the subject in which we never know what we are talking about, nor whether what we are saying is true." Sir Oliver Lodge has a book on the reality of the ether, but other eminent physicists deny its existence. Those who assume it are able to

get no further in defining it than Lord Salisbury got. He said, "Ether is the nominative case of the verb to undulate." If you ask Sir Oliver why when one end of a rod is pushed the other end moves, he answers that the fact is inexplicable as yet. And *Punch* extends the realm of mystery by adding that it is equally inexplicable that when one end of a man is trodden upon the other end shouts. Your chemist records the sequence of events in his test-tubes. He does not know why this sequence rather than another, or why any sequence. His chemical affinity is a name to cover ignorance, as "affinity" in the social realm is a name to cover something else. Ask your biologist of to-day how life arose in the first instance, or what life is, and you will find he knows no more than Aristotle knew. And here is the field of personality, now at length included in the natural realm. The physical principles and tests which break down at the interesting, the crucial point in the investigation of things are even more disappointing in the investigation of thoughts, of memory, emotion, faith, will, which constitute personality. Plato of the placid great brow, St. Francis, a thin white flame of tenderness and aspiration, myriad-minded, deep-souled Shakespeare, all we of lesser mold but of like plan—these have clearly a place in the natural order, and a science of the sum of things must have them within its purview. If it cannot account for this highest term of the natural series, personality, one might ask whether it had accounted for anything. Even the conceptual apparatus for handling the phenomena of personality remains to be invented. Ether and electron and ion and quantum and the refinements of the clock, foot-rule, and balance are manifestly inapplicable. There

is no algebra of love, though I have observed one of our new poets speaking of "the dark geometry of love." The attraction which draws two souls together does not vary inversely as the square of the distance.

Accordingly, the crucial questions in all the fields of physical nature, no less than those of personality, are questions still. The word which best fits the lip of physicist, chemist, biologist, psychologist, is *nescio*, I do not know. The great scientists—the minor scientists we may ignore, as we need not read the minor poets—admit their limitations and now agree that there are spheres of reality to which their tests and instruments are inappropriate. Here again the recognition of our ignorance is wholesome and beneficent. It pricks the balloon of our conceit, and we sink into teachableness and reverence. Besides, we have imperious as ever the challenge of the unknown, and the adventure of the immortal quest of truth is yet before us.

Manifestly science cannot discredit faith. The deeper things of nature and life are certainly for the present beyond the reach of its plummet. Materialism has lost what scientific support it once appeared to have. Almost unanimously men of science are taking the opposite attitude. They are justifying the deep harmony of religion and enlightenment which the program of your Conference presupposes. They are feeling that a system of things out of which mind arose must itself be mental at bottom; that the order of the universe suggests an Infinite Intelligence, its beauty an Infinite Artist, its invisible ministries an Infinite Friend. They have done little beyond presenting examples of the miraculous, lifting the curtain on wonder. And we have to thank these scientists for a greater universe

and a greater God. With a clearer and ampler radiance the heavens declare the glory of God, and the firmament, solid to the Psalmist's view, resolved now into the expanse of illimitable universes of stars, shows His handiwork with a new and overwhelming impressiveness. And so I think of science as walking to and fro in God's garden, busying itself with its forms of beauty, its flowers and fruits, its beast and bird and creeping thing, the crystals shut in its stones, the gold grains of its sands, and coming now at length in the cool of the long day upon God Himself walking in His garden.

CHAPTER IX

CHRISTIAN EDUCATION—THE FUNDAMENTAL NEED OF THE NATION

NORMAN E. RICHARDSON

THERE are three outstanding concepts that come to mind as we consider the Christian religion, mediated through the processes of education, to meet the needs of the nation.

The first is the educational significance of the Christian faith when viewed from the standpoint of the needs of ordered society. Is Christianity, when suitably taught, equal to the task—the gigantic task—of healing all our national diseases, of cleansing all our national iniquities, of removing all our national transgressions from us, as far as the East is from the West?

The second is the weaknesses, the areas of friction and woe, that exist in our national life as at present constituted. How may we find out what are the really fundamental needs of this nation whose destiny we share? Is there a dependable way by which we can get at the sources of iniquity or the causes of national weaknesses and unrighteousness?

The third is the essential nature and function of those controlled processes which are called Christian education. Just what are those educational agencies, methods, and materials which, as religion, are most suitable and effective in leading our nation to the Lamb of God that taketh away the sins of the nation?

WHAT IS THE CHRISTIAN RELIGION?

In answer to the question, what is the Christian religion, educationally considered, the following two criteria need to be recognized:

First, there is a great deal of religion in America that is not the Christian religion. Even among the self-styled intelligentsia, the professional educators of America, there is a good deal of pseudo-religion that can be designated religion (not to mention Christianity) only by a rationally unwarranted use of the word. Not everything that goes by the name religion can be considered the Christian religion, or even religion.

Second, the Christian religion may be considered, educationally, as a vital reality, functioning actively in human experience and reconstituting human personality and ordered society on higher and higher levels of integration and vitality. It sets goals of superiority for personal and group aspiration without which aspiration misses the mark. By its detailed sanctions and restraints, it sets up the most desirable conduct controls. *It makes possible the most abundant personal life and the highest degree of social usefulness within the limits of the capacities of individuals and of social groups.*

WHAT ARE THE NEEDS OF OUR NATION?

Insight into the needs of our national culture may be aided by noting how some of our great institutions of learning are organized. Philosophy gave us our universities; science is transforming them into multiversities. Departmentalization tends to follow the lines determined by the major constituent elements of society. Natural science, political science, sociology, language, economics, literature, commerce, medicine,

education, domestic science—each one focuses attention upon an organized body of knowledge and activity. Sharply defined boundaries between departments are set up. Each one views our contemporaneous culture, its historic antecedents, and its present limitations from a specialized point of view. Educational institutions more and more are being considered the servants of ordered society. They distribute responsibility among the faculty members, according to the areas within which specialized conservation and creativity may be carried on.

If we ask our critically intelligent, rigidly departmentalized, and passionately service-loving universities to tell us what are the needs of the social order in which we live, the thousands of forthcoming answers are indeed bewildering.

In 1925, an educational course was given in Birmingham, Ala., the enrollment being open to contractors, engineers, and architects. The subject discussed was "The Design and Control of Concrete Mixtures." The techniques of mixing concrete were explained to meet the needs of the builders who were enrolled as students. Since that time, 260 of these short courses have been given on this subject, many of them as university extension courses, to a total registration of 37,847 students. Every year in this country fifty thousand scientific experiments in the composition and use of cement and concrete are made. These chemical engineers, trained in our universities, tell us that the great need of America is improvements in its use of concrete. New standards should be set up with reference to the materials and methods of concrete construction.

(Brummitt, W., "Putting Research to Work," *Chicago Commerce*, July 6, 1929.)

If we ask the departments of economics to tell us what are the needs of America, they reply that at the present time the American people are lending \$2,000,000,000 a year to borrowers or debtors outside of our nation. Our foreign investments are increasing at the rate of over \$1,000,000,000 a year. During the fifteen years prior to 1928, our foreign investments increased from \$2,625,000,000 to \$15,601,000,000. This gigantic amount does not include the \$15,000,000,000 due our nation as war debts. America is rapidly coming to a position of economic world supremacy. It is in a position to control the destinies of thousands of industries and business enterprises upon which millions of non-Americans depend for their daily bread.

It is not strange that the economists say, in all seriousness, that if the spirit of selfish economic imperialism should characterize the American attitude toward non-American industry, commerce, and agriculture, a crisis in world civilization would result. At this very hour, fears of American domination are intensifying in France, Egypt, South American and other nations. Suspicions that had been aroused are being changed into downright anxiety, patriotic alarm, and organized protests.

While one small branch of the chemical engineers is urging that America's greatest need is scientific competency and moral integrity in the use of concrete in the gigantic building program of the nation, another small branch of the economists are urging that our most desperately pressing need is that of suitable international ethical insight and moral self-control, in view

of the nation's having become the creditor nation of the earth.

President George B. Cutten, of Colgate, has pointed out that (Cutten, G. B., "The Threat of Leisure," New Haven, Yale University Press, 1926) Carlyle, with his stern gospel of work, is no longer our national prophet, but rather Froebel, with his gospel of play. With the introduction of power-driven, labor-saving machines, the productive and locomotive power of each American has increased incredibly. When using a machine, a man can make pins 125,000 times as fast as he can make them by hand. A woman, working in a factory, can sew as rapidly as one hundred women sewing by hand. A Hoe printing press does the work of three hundred men working without mechanical aid. It used to take three hours of a man's time to produce a bushel of wheat. Machinery is now available to produce it, under favorable conditions, in ten minutes. The flying time from Chicago to Detroit is one hour, fifty-five minutes. Walking forty miles a day, it would take a doughty pedestrian more than a week to cover the same distance. A man would have to be a very superior swimmer to keep up with Lindbergh flying from New York to France.

Immeasurable forces are at work reducing the amount of time, energy, and other human resources needed to do the nation's work. The result is that adult leisure, adolescent leisure, and senescent leisure have increased and are now increasing at a phenomenal rate. Steinmetz, before his death, predicted that within a century the standard day's work will be four hours, for two hundred days per year. The day is coming when, if all able-bodied men and women work with a will,

using modern appliances and labor to the best vocational advantage, forty work days *per capita* per year will be all that will be required to provide food, shelter, clothing, transportation, and the other necessities in our national life.

In the light of these facts, it is not strange that some educators are declaring that avocational education, especially the education of adults for leisure, is our nation's most pressing need. The conservation of leisure and the intelligent, moral use of surplus energy, time, talents, and other resources for socially constructive purposes has been considered by school men as the final educational achievement in a program of social betterment.

The danger of immoral and socially useless activity is expanded and intensified as the leisure areas are enlarged. It is estimated that every twenty minutes one American is killed by the automobile. The educational sociologist cries out: Lo, here! America's greatest need is the redemption of her rapidly increasing margins of talent, strength, and opportunity to be of service. Make proper use of leisure time, and America's fundamental need will be met.

The President of the United States, himself a scientifically trained school man, is giving serious consideration to the maintenance of law and order in our national life. With the aid of statisticians, he finds that only eight per cent of the felonies are committed with reference to the eighteenth amendment of the Federal Constitution and its supporting legislation.

Law enforcement is becoming increasingly difficult. The maintenance of order and the protection of life and property is causing all law-abiding citizens intense

anxiety. Organized law defiance has enrolled ten thousand men in a single American city. Our President states that the widespread lack of law observance is due to a general "subsidence of the moral foundations" of our government. The old proverb, "A spirit without restraint is like a city without walls," points to a widely recognized and imminent danger of our national society. Self-government based upon lawlessness becomes, not freedom, but anarchy. To abolish lawlessness is held by many to be the crying need of America. This exigency in our national life has lifted the criminologist into prominence. The chemical engineer, the economist, the educational sociologist get only a partial hearing. America is saying to our departments of criminology, "How can we meet this our desperate need, tested knowledge concerning which is in your hands?"

THE SPECIALIST AS PROPHET

These highly trained specialists, scholars, analysts, both within and without our universities, are busy taking ordered society apart. They are devoted to the task of carrying on experiments, making surveys, conducting interviews, classifying data, studying trends, maintaining clinics, supervising research, analyzing activities, measuring reactions, testing achievements, tabulating returns, and doing many other things that reveal two remarkable facts: first, a passion for reliable knowledge, and second, a sense of responsibility and of opportunity to use this knowledge to influence the direction and the rate of development of this highly organized culture in its specialized departments. *To preserve and to purify the social order is a characteristic passion of American scientists and educators.*

This modern conviction of intelligent men—that we can make and remake civilization, that we can modify ordered society at will—is a most significant fact. The fact that other civilizations have ceased to maintain their existence constitutes no precedent for America. Modern science is being heralded as the savior of the present world civilization. This present, organized culture is considered to be in our own hands. We who are a part of it can determine its quality and its permanency. We can make it or mar it, as we control the sources and manifestations of its vital elements.

This sense of responsibility and passion for factual knowledge gives birth to prophets who are characteristic of modern times. America at the present hour is filled with seers and prophets who think and labor not in the field of religion alone. Indeed, many of them disavow any interest in religion except as a so-called, pathological manifestation of the human spirit. But within the fields of education, of sociology, of economics, of music, law, industry, political science, literature, agriculture, and numerous other specialized fields, men are working toward definitely conceived and anticipated outcomes of specialized social betterment.

All have a sense of service. They compare the actual with the ideal. They work for improvements. Theirs is a practical idealism. Those of them who are gifted with social imagination and philosophical insight are asking, "What are the objectives toward which this western civilization should move?" And the answer comes back from the lips of Katharine Lee Bates:

"O Beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!"

"America, America,
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!"

MEETING THE NATION'S NEEDS THROUGH CONTROL OF ITS IDEALS

The function of ideals, in character development, is being recognized increasingly by the purposive group of psychologists and by those educators who base their principles and techniques upon *gestalt* and dynamic psychology. Clearly conceived and cherished goals of superiority lift the individual out of present limitations. They break the bands of undesirable habits. They overcome environment. They set the mind in the right direction. They greatly facilitate learning. They create profitable conditions of suggestibility. Unconsciously companions and modes of living are chosen as a result of their influence.

If we can trust ourselves, for the moment, to reason by analogy, it may be said that *the clearly conceived and anticipated outcomes of this American civilization that are cherished by these thousands of prophetic specialists, more than any other single factor, will determine the future of this ordered society.* These specialized material and spiritual faiths are the very substance of a hoped-for American culture. *The material and social goals toward which these scientists and scientific philosophers direct their coöperative effort will settle the question of America's destiny. They will determine whether or not America's needs will be met, permanently. Get these educationally cultured and disciplined servants of society coöperatively to see by faith a Christianized social order, established on*

American soil, and a social order permeated with righteousness, peace, and joy in the Holy Spirit will emerge and become increasingly real as the years come and go.

THE HOUR OF AGGRESSIVE STRATEGY FOR CHRISTIAN EDUCATION

At the beginning of this address, we raised the question as to the kind of educational agencies, methods, and materials that are most suitable and effective in bringing our nation to the Lamb of God. The above consideration of the nature of the Christian religion, the present-day methods by which university-trained specialists are pointing out the needs of our ordered society, and the prophetic insight and service passion of these men suggest the following principles of strategy for Christian education.

First, let the common practice of some of our unthinking Church leaders and Christian educators to decry the materialism of our present social structure, the positivism of much of our national idealism, and the realism of our national sentiments, come to an end. Have we, as religious leaders, a moral right to denounce the marvelous achievements of research chemists, bacteriologists, electricians, physicists, and a thousand other creators of new values and discoverers of new knowledge when our own research activities in the realm of preaching, religious psychology, evangelism, sociology, worship, ethics, education, faith propaganda, religious psychotherapeutics, and scores of similar fields are practically negligible? Every highly efficient educational system, industrial plant, and commercial organization has its research department. The history of organized educational research in America (Chapman, H. B., "Or-

ganized Research in Education," Ohio State University Press, 1927) constitutes a brilliant chapter in the development of our national educational life. During the year 1926-27, there were 1,540 research studies carried on in the realm of what is sometimes designated secular education (Wolcott, J. D., "Bibliography of Research Studies in Education, 1926-27," Bureau of Education Bulletin, 1928, No. 22, Washington, D. C.). The national Research Council has published "A Bibliography of the Analysis and Measurement of Human Personality up to 1926" (Reprint and Circular Series, No. 72; Washington, D. C.). This list contains brief designations of 1,364 projects that had been undertaken in this field. *Until religious educators and other religious leaders can show a similar devotion to hard work and careful thinking, can show an equal and scholarly creativity, let them refrain from denouncing popular interest in the direct and indirect achievements of scientific research that lies outside of the field of Christian education.* If we are willing to pay the price in creative work, the American mind can be lured to a deeply spiritual point of view.

Second, let there be clearly recognized both the values and the limitations of the logic of natural science. In the discovery of new knowledge and in testing the validity of that which has been accepted as knowledge, let the values of rationalism and of empiricism be fully recognized. But let it be clearly understood, also, that there are not one only, but many ways by which the reliability of knowledge may be tested and by which new knowledge may be discovered.

There is a logic of mysticism, a logic of pragmatism, a logic of scepticism, and a logic of credulity and author-

itarianism as well as a logic of rationalism and empiricism. If I am intelligent, I have just as much right to be skeptical of the findings of science, outside of certain well-defined areas of knowledge, as the intelligent scientist has to be skeptical of the findings of mysticism, outside of certain other well-defined areas of mental activity. *And if I am highly intelligent, I will use both mysticism and science, both pragmatism and authoritarianism in my knowledge-getting activities, even in the field of religion.*

The time is long over-due when professors in our Church-founded colleges can be dismissed, ignominiously, from their positions because they refuse to use a deleted or partial logic in their search for trustworthy knowledge concerning God and religious education. Those departments of Bible, of History and Philosophy of Religion, and of Religious Education, whether in our State universities or in our privately maintained colleges, that are administered by men who refuse to permit recognition of any procedure other than that of the logic of natural science in their respective departments, ought to be known throughout the Church as untrustworthy educators and administrators in these fields.

There is, of course, a corollary to this principle. There are professors who are working in the field of science, who know the limitations of their modes of procedure, who, as mystics of the milder order, have come to know God, and who feel that their religious knowledge, thus mystically or pragmatically, as well as scientifically acquired, is trustworthy. God is as real and as trustworthy to them as the objectively verifiable data of chemistry. Let the well-organized public sentiment of the Church come to the support of

these men. Let them feel that, even though, because of their piety, they do not always get social recognition on the part of some of their narrowly scientific colleagues, there is a much larger social group of those who stand with them and pray for them. Blessed are those natural scientists who are persecuted for the sake of their religious knowledge acquired by extra-scientific methods, for theirs is the gratitude of an educationally intelligent Church.

Third, let there be established and maintained a limited number of large universities, strategically located with reference to geography and devoted to the principle of high specialization in the field of higher education. May I speak very frankly, my dear Southern brethren, in regard to this matter? Why is it that you continue to send many of your very best and most promising young leaders to great institutions of learning in both the North and the South that are known to be either hostile or indifferent to religion as it functions in your own Churches and in your own lives? Why do you not build up a few really great educational institutions within the range of your own direct or indirect control and devoted to the most highly specialized pursuits?

My conscience will not let me discuss this subject which your committee has assigned to me without my saying a good word for Emory University and for Southern Methodist University and for Duke University, and—I wish I might be sure that you would not take any offense if I should add—the Peabody-Scarritt-Vanderbilt combination at Nashville. *A few really great institutions where creative specialists may do their work in a religiously wholesome atmosphere are desperately needed.* There can be no such thing as competition

among institutions that sense their full responsibility for creative work.

This principle of educational strategy is presented without any personal bias. It is conceived as a purely objective principle. Christian education will not make its full contribution to the life of our nation until the warm religious interest of the Methodist Episcopal Church, South, is splendidly expressed in a few large institutions *where the unifying factor in the necessary multiversity of a great university is religion.*

The nature of religious knowledge is such that it requires every kind of logic to gain, test, and support it. Science cannot be the unifying force in our great universities. Several great institutions in the North are experimenting with this policy. Their administrators are trying to force even departments of Bible, Religion, and Religious Education into a scientific mold. The result is that their departments of religion and religious education shrivel down to the narrow proportions of scientific humanism or a glorified sociology. Time was when philosophy was the unifying interest of our great educational institutions. She was the mother of many departments. But philosophy has had to surrender this unifying function. *One of the most significant facts which Christian educators are now called upon to consider is this inherent suitability of religion, because of its essentially scientific and philosophical nature, to become the unifying agent in our great universities and, in as far as they are departmentalized, in our colleges and in our secondary schools.*

The Church that can establish and maintain a few educational institutions devoted to this principle of religion as the unifier and interpreter of all departments will make

a most significant and permanent contribution to the welfare of our nation. While this principle applies to high schools, junior colleges, and senior colleges, it is particularly applicable to the organization and administration of our great universities. One of the greatest of our national needs is that of a few well-endowed universities where scientific specialists can do their creative work alongside of religious scientists who are Methodist mystics and authoritarians as well as tough-minded scientists and where both are under the protection of an administration that is equally interested in science and religion, or, rather, in scientific religion no more than in religious science.

Fourth, let the educational interests and activities of the entire Church be considered as a single system, making provision for continuous advancement from the kindergarten to the professional, technological, and graduate academic institutions.

The Church has an obligation to discover, enlist, train, sift out, place, and supervise those of its own succeeding generations of children who are growing up to be capable of leadership. The great need of democracy is that of persons having the power of creativity, of reconstituting knowledge so that it will be the instrument whereby the abundant life is realized and social welfare achieved. The educational journey of those who are to create the new values or to reconstitute and reinterpret the old should be unbroken. If the Church provides Christian education up to and including the college level and then sends its as yet inexperienced, its highly suggestible young people into an essentially non-Christian system of advanced education for their further training, should it be surprised if the percentage of

spiritual casualties is high? Breaks in the sequence of education are hazardous when breaks mean inconsistency in point of view.

When our young students are placed in a non-integrated or a falsely integrated institution of learning, they face the necessity of carrying an intellectual and spiritual burden that is beyond their strength. The task is too great. This is particularly true if they know or even if they suspect that in order to win the favor of a faculty necessary to get their degrees they will be obliged to confess loyalty to a point of view which is inconsistent with their own Christian philosophy of life.

This need of continuity in maintaining a Christian—that is, a completely rational—point of view is felt particularly on the college and first-year graduate levels. Here students come to grips with the problem of maintaining a sincerely Christian life philosophy, even in an age the most fascinating and outstanding achievements of which, as yet, are in the realm of natural science.

Fifth, let all the Church-founded colleges formulate a clearly conceived statement of the objectives of a Christian college. Then let all their resources be used with reference to the most economical, direct, permanent, and effective realization of these objectives. This being done, let the colleges become the great trusted agencies of the Church at work bringing in the kingdom of God among the valleys and hillsides, the plains and mountains of America.

In order to face this immediate and most difficult task, may I offer a formal statement of objectives for your consideration? It is imperfect. Doubtless the experienced educators and Church leaders in this most significant conference will discover weak points in it.

It is offered as the result of some group thinking among a number of religious educators who are interested in the standardization of religious education. It is presented as a possible contribution toward this gigantic task of helping the colleges of the Church to become Christian in order that the fountain springs of our national culture may more and more nearly approximate the kingdom of God.

But before presenting this carefully formulated definition a prefatory statement may be pardoned.

The Christian Church maintains two groups of agencies through which it works directly for the further Christianization of our American social order. One is educational. The other is reclamatory. There is a third basic need of ordered society—namely, that of adequate regulatory influences—but these are the functions of government. The Church functions only indirectly in this regard. It can and does support the government in the gigantic task of restraining and apprehending violators of law and scoffers of civic order. This function, at the present hour, is imperative. But the Church, in meeting this responsibility, works indirectly through the properly constituted local, State, and federal governments. In educational and reclamatory matters, the Church functions directly as well as coöperatively with the State.

EDUCATIONAL EVANGELISM

In this present conference, we are considering the *educational* concern of the Church primarily. But let it be clearly understood that this neglect of emphasis upon the reclamatory functions of the Church does not imply a lack of serious interest, indeed of anxious solici-

tude for the evangelistic program of the Church. Sin is ever with us. Our people here and there, because of spiritual ignorance and moral weakness, leave the paths that lead to God. They surrender their only hope of salvation. The program of reclamation was never in greater need of strengthening than it is to-day. The educational program of the Church, when properly conceived, has no unfriendly attitude toward the principle of reclamatory evangelism. Indeed, as its educational insights are clarified, its awareness of the need of evangelism to seek and to save the lost is intensified.

But are there not certain facts that should be uppermost in the thinking and the prayers of our evangelists? Are not the present-day transgressors of God's laws—those who neglect his mercy—increasingly intellectual? *The need of reclamatory evangelists who have an intelligent appreciation of where the spiritual leakages of the Church are now located is desperate.* God send us evangelists, strong men, clear-headed men, who have graduated from antiquated methods, who refuse to burden their messages with unnecessary evil suggestion, who can locate religious-adjustment problems in the areas where they actually exist, and who, weighted with the redeeming love of God, are powerful to show sin up in its modern subtlety and are able to point the way to the Lamb of God who taketh away the intellectual sins as well as the sensuous sins of this present-day culture!

The kingdom of God is suffering for want of evangelists—evangelists who can reclaim those who are in the toils of modern skepticism, of infidelity, and of practical atheism dressed up in the alluring garments of behavioristic and sensationalistic psychology, ultra-positivistic

philosophy, spiritual skepticism, metaphysical negation, and other insidious intellectual sins. It is this looseness of philosophical thinking, this disregard for theology, this excessive fascination of inductive and experimental logic, achieving popularity as the sole logic by which dependable knowledge is acquired, that is making spiritual apperception dull and moral self-control weak. If America is going to become a Christian nation, God send us educational evangelists to reclaim the children of the Church who have been led into intellectual sins by educators who are not in mental or spiritual rapport with the Christian point of view.

THE OBJECTIVES OF A CHRISTIAN COLLEGE

But to return to the consideration of the constructive and preventive aspects of Christian education. One of the most direct ways of solving this problem of the Church's use of educational means to further the Christianizing of American society is to raise the question: What is the objective of a Christian college? Can the Church leaders come to a common agreement with regard to what outcomes to expect from her colleges? Can this reasonable expectation be so formulated as to constitute a rallying point for fresh thinking and administrative readjustment? Can the colleges and the Church be tied together more tightly by common agreement concerning the definite responsibilities of each? Is there not some way by which an improved bond of intelligent sympathy and mutual confidence and good will may be established?

The objectives of a Christian college may be conceived, in general, with reference to four groups of relationships. There are four social groups that are its con-

stituent elements and for the welfare of which it is directly responsible—namely: (1) the student body, (2) the faculty and administration, (3) the Church which fosters and maintains it, and (4) the larger community with which it has vital contacts.

First, such a college should foster, with due regard to its own limitations and resources as an educational institution, and also the needs, capabilities, limitations, and interests of the student body, the development of Christian personality in each student. This development should move progressively toward the highest ideals: (1) of personal culture, discipline, and other factors included in the fullest self-realization, and (2) of social usefulness or productivity as intelligently sympathetic *members* of the Church and *citizens* of the community and as trustworthy, effective *leaders* within their respective Churches and communities.

The personal realization of these two ideals should be motivated, at each level of effort and attainment, by certain value judgments which centuries of Christian experience have validated. They may be listed briefly as follows: God may be cherished as a Heavenly Father. Jesus Christ may be accepted as personal and social Saviour and Lord. His way of life, as revealed in the sacred Scriptures, may be considered trustworthy and practicable. Love, faith, trustworthiness, courage, and other Christian virtues may be considered the highest forms of conduct control in all life situations and as being sanctioned, purified, and made dynamic by the Christian faith. A developing fellowship in worship, in the holding of common theistic beliefs, and in co-operative faith propaganda with all those who are striving sincerely to realize the Christian ideals in their lives,

may be considered the basis of the most rewarding fellowships. Under normal circumstances, formal Church membership may be considered a moral obligation. Whole-hearted participation in, and constructive personal contributions, commensurate with one's developing resources, abilities, and economic competency, to the further realization of a Christian social order that is coextensive with the human race may be cherished as the source of abiding satisfaction and social usefulness. One's supreme social passion may be the further realization of the Kingdom of God.

It is this system of Christian motives which, in a Christian college, should constitute the quickening and sustaining support of the students' efforts to acquire scientific and humanistic knowledge, skills, and appreciations, and all other values included in the twofold ideal of the most abundant self-realization and social usefulness.

Second, such a college should provide abundant aid in helping the members of the faculty and the administrative officers to become outstanding examples of success in realizing this twofold Christian ideal with the spiritual guidance and quickening provided by the Christian religion.

Third, such a college should be an effective and dependable agency by which the Church acquires increasing effectiveness to evidence the eternal presence and infinite power and love of God, especially through education, social service, and faith propaganda, within the nation and unto the uttermost parts of the earth.

Fourth, such a college should be an effective, respected, and reliable agency in its community, fostering cultural life and combating ignorance, poverty, disease,

accident, moral delinquency, and the lower forms of religious life.

How to Realize These Objectives.—A detailed discussion of ways and means whereby these objectives may be realized would carry the discussion far beyond the limits set for this address. Indeed, there are so many individual differences among the colleges—differences with regard to the cultural and religious background of the student body, social, economic, and racial conditions in the respective local communities, financial resources, and many other vital considerations—that no single statement could possibly cover the entire field. But are there not a few general considerations that should have common agreement?

First, if the college is primarily an educational institution, should it not seek to conform to the highest and best educational standards within the social order of which it is a part? Church colleges, in view of their high mission, cannot afford to compromise educational standards. In the best thinking of the nation, religious interest is not a substitute for educational competency. Instead of protesting against these standards and standardizing agencies, should it not, in as far as its resources permit, not only conform to these standards, but also coöperate in the endeavor to lift the educational standards, formally adopted and administered, to the highest level of practicability?

Second, if a college is maintaining its program in harmony with the objectives, as outlined above, and is struggling to achieve high academic rating, but under a burden of financial limitation which breaks down the most sturdy morale and crushes out the finest idealism, should not the Church come to the rescue? Is this not

the most direct, economical, permanent, and strategic way by which the Church can fulfill its own divine mission? We are not pleading for the Church to give economic backing to an administration that consciously or unconsciously is letting an institution drift away from either its spiritual moorings or its educational ideals. But we are raising this question: Where a college administration is loyally committed to the objectives and functions of the Church, to the policy of doing its best to help make the nation Christian, is not the Church under both moral and prudential obligation, within the limits of its own resources, to give the needed help? If such an institution is in danger of losing its rating as an accredited institution or if, even though it is formally accredited, it is struggling under a heavy handicap as it tries to do the work it is called upon to do, should not the Church concentrate its energies upon the task of giving it the assistance it requires?

THE CHRISTIAN EDUCATOR MEETING THE NEEDS OF THE NATION

Finally, what are the standards by which we may judge the competency of the educator who is going to mediate the Christian religion so that the fundamental needs of the nation will be met by it? There are three characteristics that may be suggested as necessary if anyone is to be considered competent to perform this task, under present-day conditions.

First, he should have a personal knowledge of God that is the result of, and is an integral part of, his own religious experience. Religion consists of three elements—namely, creed, cult, and conduct. Competency to teach the Christian religion is conditioned upon holding those

creedal beliefs, engaging in those forms of worship, and practicing those kinds of conduct that are pathways to God in the teacher's own life. Knowledge, as found in the Christian faith, cannot be taught functionally unless it has functioned first in the personality of the teacher. Pure knowledge is an abstraction. Only when the truth is known by somebody can it make him free from error or free to help some one else learn it. How can a teacher give testimony when he has not been a personal witness? Our Lord taught with authority. His contemporaries, the scribes, merely quoted "authorities." To meet the needs of the nation, in as far as these needs can be met by the Christian religion, teachers are required who can teach with the authority of their own personal, religious experience to back up their teaching.

Second, this competent teacher should have unusual insight into the structure and functioning of human personality and of human society. His knowledge of God needs to be supplemented by his knowing what is in man. He should know what people need, spiritually—human beings who constantly seek superiority, but who, as they seek, are thwarted and beaten back and bruised. He must be a specialist in putting people, young and old, into such contact with God that they become able to overcome the barriers to fullness of life and richness of personality. As a result of his ministry, students of all kinds should find themselves reintegrated on higher and higher levels of victory over the world, the flesh, and the devil.

Let this condition of educational competency be made very clear. Truth is not taught unless it is learned. Can a merchant sell goods unless some one

buys them? And will people come to his store unless they have a need? But if having arrived at his store they find that he has not anticipated their needs, they turn away, saying, This man keeps a store, but he knoweth not how to meet the needs of the customers. So he loses his trade.

Now, people, all people—rich and poor, young and old, educated and unlearned—seek life. It is while seeking life that they meet with accident, temporary defeat, deprivation. They use poor judgment and pay the penalty of error. They are hurt. They develop abnormal feelings of inferiority, they become victims of anxiety and fear—all this while they seek life. It is the privilege of the teacher of the Christian religion, standing in the place of his Master, to say to this falsely integrated or poorly integrated and more or less impotent personality: "Wilt thou be made whole?" "I am come that your aspiration, your seeking life may be abundantly successful." "Through the truth which I bring you can find victory."

The fundamental need of America is not superior concrete construction, except in as far as concrete facilitates life. America needs wealth, but only in as far as wealth makes possible fullness of life. Unless economic superiority can be made to yield a more abundant and wholesome life, it becomes a menace. Personalities will be hurt by it. Our nation needs to learn more and more how leisure may contribute to fullness of life. Reverence for law and order is not an end in itself. Human life cannot flourish without it. *It is because Christian education is the most effective, economical, and permanent means of constituting and of reconstituting human personalities so that abundant life*

is made possible, that it is the hope of our nation. It says to America, "Behold the life-giving, the personality-mending Lamb of God that taketh away your sources of woe, the self-destructive and inherently contradictory elements in your ordered society."

When Christian education loses its early genius for saving those individuals and those social groups that are lost, it has ceased to be wholly Christian. *If it does not set itself to the task of meeting fundamental needs, let it call itself ethical culture, character education, or anything else in the humanistic field; only let it not represent itself as sharing the full vision of its Founder.* And let the self-appointed critic of the religious education movement, wherever it develops as an expression of the redemptive passion of Jesus Christ, make very sure that his own point of view is that of the abundant life mediated by God through Jesus Christ, through the Bible, and through the Church and not that of irreligious sociological or psychological "authorities" whom mere scribes are fond of quoting. The fascination of sociological and psychological science must not take the place of that of a society or a human personality saved by God's grace unto fullness of life.

Third, let this teacher of the Christian religion be a skilled technician. He is essentially a mediator. He knows where the sources of life are to be found. He understands why it is that life is not being realized by mankind. But, if he is a teacher, he knows how to effect a vital connection between those who need life and Him who is the source of all life. He should master the *art* of teaching.

There is one kind of religious educator who should be avoided even if he has an M.A. or an M.R.E. de-

gree. He is the technically accredited director of religious education who knows how to mediate religion, but has no vital religion to mediate. The techniques of classroom procedure, of organization and administration, of surveys and experimentation, of questionnaires, tests, and measurements, of programing, and of many other professional procedures have become so fascinating that they have lured his interest away from "content" and "objectives." The result is that many professionally-trained religious educators are abroad in the land who have been unable to work harmoniously with the preachers. They can lay out an educational program, but are unable to lead a successful prayer meeting or help in a revival.

The cause of this unfortunate misunderstanding between preachers and educators is not difficult to locate. There are preachers who see clearly the "objectives" of the gospel, its ultimate purpose, but who are unfamiliar with the techniques of mediating the gospel so as to meet the needs of all sorts of individuals. They have one general method. They proclaim. But usually they have something worth while to preach about. They have approached their techniques from the subject-matter point of view.

The educator, on the other hand, approaches his methodology primarily from the viewpoint of the pupil, the learner. He may have studied educational psychology and genetic psychology before he took courses in English Bible. The result is that these two seriously-minded and high-powered personalities do not see eye to eye. The preacher is apt to say that the educator is all technique; the educator is apt to say of the preacher that he has no technique.

The hour has arrived in the development of the religious education movement within the Christian churches when a new and broader understanding of educational techniques is needed. *Method is determined with primary regard to both human need and the content of the gospel.* Method is not an end in itself. It has no intrinsic value. It is the servant of both the learner and what is to be learned. Let religion be taught with reference to the needs of life. Let the needs of life determine the areas of emphasis and neglect in selecting what portions of the Bible or of other religious truth is to be taught at any particular time or to any particular individual or group.

The Christian religion, considered merely as a system of theological beliefs, as modes of worship, and as conditioned responses to environment, cannot be depended upon to meet the needs of our national life. Not until it is mediated through human personality does it become the living power of God unto salvation to them who listen to sincere testimony and believe. Hence the need of Christian homes, parents, Sunday schools, colleges, and universities to discover and train these godly teachers who give their lives that the fundamental needs of the nation may be met.

CHAPTER X

CHRIST, THE MASTER TEACHER

BISHOP EDWIN D. MOUZON

"Never man spake like this man." (John 7: 46.)

A PROFESSOR in an Eastern Theological Seminary writes as follows: "The beginnings of Christianity constitute a fairly definite historical phenomenon. The Christian movement originated a few days after the death of Jesus of Nazareth. It is doubtful whether anything that preceded the death of Jesus can be called Christianity."

It is hardly necessary to say that our position is far removed from the theological dogmatism of the writer just quoted. For Christianity is not primarily a system of theology; it is first of all a way of living. Christianity is, of course, interested in theology; but it is interested in theology because it is interested in life, and only as as it is interested in life. What Jesus *said* and what he *was* is to us, if possible, of even greater interest than what he *did*. In the New Testament we have the four Gospels as well as the Epistles, and in the Gospels the teachings of Jesus occupy much larger space than do the record of his mighty works. And it is to be observed that the title by which he is continually addressed is the title "Master." Now, Master is just the older word for Teacher and translates the Greek word *Didaskalos*, which always means Teacher. The word "disciple," let it be said in this connection, simply means "learner." Jesus is the Teacher and his followers are "learners" in the School of the Master.

I

The first thing we observe about the teachings of Jesus is their simplicity.

Much that we read in the Bible is not simple. There are many puzzles in the Old Testament, particularly in such books as the Book of Daniel and the Book of Ezekiel. And there are many things in the New Testament which we find difficult to understand. Many good people have lost their balance trying to interpret the last book in the Bible, the Revelation of Saint John, and have run the risk of incurring the judgment which the Seer pronounces on those who add to or take from the things written in that marvelous Apocalypse. The apostle Paul often gets us into deep water, and we find it hard to know just what he means when he writes certain things. We need not wonder, however, at our confusion; for we recall that the inspired apostle Peter declares that "our beloved brother Paul" has written things hard to be understood. Yes, we frankly admit that there are many things in the Bible that give considerable difficulty to the reader and that the commentators themselves have a provoking habit of skipping just exactly the passages that we need to have them explain.

Our theologians, too, write many things that are not simple. We wonder sometimes if they themselves quite understand what they are putting down on paper. We are confident often that they are writing about experiences they have never themselves enjoyed and are venturing to interpret in terms of the intellect alone what can be understood only by the discerning heart. For this reason "the queen of the sciences" has in these latter years fallen somewhat into dis-

repute. The trouble, of course, is not with theology, but with the would-be theologians.

Now our great poets are often our wisest teachers. True poetry is born of spiritual vision. Poetry speaks the language of the soul, and such language always comes home to the understanding heart. What is learned in experience always speaks to experience. For this reason Tennyson and Browning have been greatly beloved by spiritually minded men and women. But even the poets puzzle us sometimes.

One recalls the saying of one, a lover of poetry, that there are only two lines in Browning's *Sordello* that can be understood, namely the first and the last, and that they are both lies—

“*Who will may hear Sordello's story told,*”
and—

“*Who would has heard Sordello's story told.*”

So even our best poets get us into trouble sometimes.

But not so with the teachings of Jesus. His teachings concerning religion and morality, while they are as deep as the unfathomable sea, are nevertheless as clear as a mountain lake. To understand what Jesus had to say about God and our duty to God and man, one needs only to be a human creature desiring to know the truth and do the right.

II

Jesus did not lay down rules; he enunciated principles.

In this he differed as far as possible from the scribes and Pharisees of his time. Their rules sought to regulate a man's life in all its details from the time he got up in the morning till he went to bed at night. In all human history there had never been such a

scientific system of legalism. The external behavior of the man was the important matter. Therefore the details of conduct were all written down in a book and taught with authority. The whole miserable business became utterly intolerable and enslaving. Jesus broke loose from that bondage and set his followers free. For rules always make Pharisees. Principles make Christians. In the "beatitudes" Jesus describes the character of the men and women out of whom he will build his kingdom—"the poor in spirit," "they that mourn," "the meek," "they that hunger and thirst after righteousness," "the merciful," "the pure in heart," "the peacemakers." These are the salt of the earth and the light of the world. All of which shows clearly that Jesus was interested in the inward principles of life and not in the rules of outward conduct. For spiritual religion lies within, in the heart.

For this reason there is nothing in the teaching of the Master that later times have had to discard. And for the same reason every moral and religious advance has witnessed a deeper appreciation of the words of the Supreme Teacher. Moreover, his teachings, while composed of detached utterances drawn out by the casual happenings of life from day to day, nevertheless, constitute a unified system. Every utterance of his is in perfect accord with every other utterance. Jesus is never off his guard. Indeed, he never has to be on guard. Every spontaneous utterance is out of the fullness of a soul in perfect harmony with God and truth. Enough has not been made of the intellectual superiority of Jesus over all who lived in his day—or before him—or who have come after him. We recall an editorial which appeared in one of the leading

journals of America just after Woodrow Wilson's victory over Mr. Hughes. The paper referred to had advocated the election of Mr. Hughes with constantly decreasing enthusiasm, and then when Mr. Wilson was elected the editor wrote, "The outstanding characteristics of the recent political campaign were the amazing intellectual superiority of the Wilson candidacy and the amazing intellectual stupidity of the Hughes candidacy." Well, when one sees Jesus in conflict with the scribes and Pharisees, one notes their amazing intellectual stupidity in contrast with the amazing intellectual superiority of Jesus. And after the lapse of all these centuries it still remains that "never man spake like this man."

III

Coming now to some more definite presentation of the teaching of the Master, let it be noted that lying at the very heart of all he had to say is his doctrine of the value of human personality.

This truth, with all its implications, is found only in Christianity. Christianity has done so much for the world and has set free in the world so many principles of priceless significance that frequently we go on in the enjoyment of these principles, taking them as a common human possession and overlooking the fact that they track back to Jesus Christ. Let it be remembered, then, that this teaching touching the value of the human soul is found only in Christianity. It is not found in the religions of the East, where the doctrine of *Karma*, exact and relentless, running through all worlds, fills the soul with gloom; where the notion that human souls pre-exist before birth into this world and live on in some different form after death takes away

entirely the belief in permanent self-identity; and where a predominant pantheism of necessity absorbs the soul ultimately in the great All.

And this truth concerning the value of human personality finds small emphasis in the religion of the Old Testament. Not the individual, but the clan, the tribe, is the social and responsible unit. Not the single man, but the nation, is God's special concern and care. Only in the later prophets, as in Jeremiah and Ezekiel, does the truth of individual responsibility come clearly into view. But in the teachings of Jesus all this is clear and plain. All men are individually responsible to God, and all men are precious in his sight. The individual human soul is of priceless value. Human personality alone is of intrinsic and eternal worth.

Take a few illustrations of how this truth stands out clear and strong in the teachings of the Master. Said he, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" The soul of man, of the lowliest of men, is of more value than all this material world with all its wealth of mere things. Never before was this truth so clearly stated. This truth at once became revolutionary in religious thinking and remains fundamental to the well-being of human society. Said the Teacher, "The Sabbath was made for man, not man for the Sabbath." That also was revolutionary, and the principle involved, if set in full action in our modern society, would turn out to be tremendously upsetting to many of our established institutions. For the teaching is just this: The man is bigger than the institution; the institution exists for the man and not man for the institution—no matter what that institution may be, whether the ancient

Sabbath, the modern Church, or any of the institutions of our industrial order. The philosopher Kant is supposed to be the author of the doctrine that human beings must not be treated as *means*, but always as *ends in themselves*. We discover, however, that this is one of the primary principles of a greater teacher than Immanuel Kant—that is to say, of Jesus himself. We talk too much about building up the Church as an institution; we do not talk enough about the Church as the servant of men. Our materialistic civilization talks continually in terms of material things and not in terms of human personality. Not great buildings, nor vast navies, nor brutal armies, nor mighty factories grinding up the lives of men and women and little children—none of these material things really matter. Only men and women and children matter. And only as we take all our factories and business establishments and political machinery, and use everything in the interest of the upbuilding of human beings, shall we be making any real contribution toward a civilization that is worth the name. Buildings exist for men, not men for buildings. Commerce exists for men, not men for commerce. Factories exist to turn out men and women and not to turn out cotton cloth. Human personality—that is the thing of supreme concern. And so Jesus took a little child and set him in the midst and said, “Whosoever shall cause one of these little ones to stumble, it were profitable to him that a great millstone be tied about his neck and he be drowned in the depth of the sea.” These children, said Jesus, are dear to God—“In heaven their angels do always behold the face of my Father.”

This teaching did turn out to be revolutionary. It

abolished slavery—slavery had to go down before it. It uplifted womanhood—woman could no longer be treated as the tool and plaything of man. It set the child in the midst—"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." And these teachings are still revolutionary. The leaven has not yet leavened the whole lump. But even now it is working mightily. Ancient institutions still resist, and modern institutionalism sets itself in opposition. But the hope of the world lies in the recognition and application everywhere of this primary principle of the Christian religion—namely, that the one thing of fundamental and essential value is the human soul.

IV

Closely connected with Jesus's teaching touching the infinite worth of the soul is the companion doctrine of the redeemability of all men. According to Christ there are no hopeless cases. The way of salvation is open to all men.

Nothing is more significant than the large place in the teaching of the Master of this doctrine of the possible return of all who have left the Father's house. One calls to mind at once the three never-to-be-forgotten parables of the lost sheep, the lost coin, and the lost son. The shepherd goes to the wilderness to find his sheep; the woman lights a candle and seeks diligently till she finds the piece that was lost; the father welcomes back home the prodigal who had wasted his substance in riotous living and had spent all. And Jesus teaches by his *deeds* as truly and often more emphatically than by his *words*. The Samaritan woman at Jacob's well is an outstanding illustration. She was a Samari-

tan, with whom the Jews had no dealings. She was an immoral woman; she had had five husbands and was then living with a man not her husband. Nevertheless, Jesus stopped to speak to her and gave her the living water which sent her back to the people of her town saying, "Come see a man that told me all things that ever I did." To her, through Jesus, came light and cleansing and power for new moral living. The story of Zaccheus teaches the same lesson. He was a publican. He had lost self-respect and had become a tax gatherer for a government despised by the patriotic and the religious. Yet Jesus went home with him and called him a "son of Abraham." A complete moral revolution took place in the character of Zaccheus, and standing before Jesus he made his vow of repentance and obedience—"The half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold." And at this point in the story comes the great statement, "For the Son of man came to seek and to save that which was lost."

I need not illustrate further. It is necessary only to turn to the four Gospels and read. Nothing is more evident than this: Christ despairs of no one. It has been said with a sneer that "Christianity is the religion of poor devils." We accept the statement as being true to the facts. And this is the very glory of it. The great days of the Church were the days when Christians believed this and acted upon it. The great days of Methodism were the days when the early Methodist preachers despaired of no man and preached the gospel with power to save unto the uttermost all who came unto God through Christ. It is to be feared

that we modern Christians have fallen away from this great faith. It is to be feared that no longer are our Christian people aggressively evangelical and evangelistic. We put forth our main efforts to gather into our membership respectable men and women; and we insist that only by the religious education of the young can the world be saved. Now, certainly respectable people need the Church—and need salvation. Certainly every proper effort should be made to gather them into the membership of our churches. But if the day ever comes when our Churches given attention only to the respectable and our Churches are made up alone of perfectly respectable people, then will the Church take its place along with other respectable social institutions, serving a very proper place in human society, but no longer the salt of the earth and the light of the world. And if the one hope of the world is in the proper religious education of the childhood of the Church, then has the Church lost her gospel and the hope of the world has perished. Certainly we are not taking proper care of our own children; too many of them are lost each year to the Church, and many who remain are only formally and nominally Christian. But in the beginning days of Christianity our religion was characterized by *an aggressive invasion of the world*. The apostles did not fight a defensive warfare; they fought always on the offensive. The Great Revival led by the Wesleys and their coadjutors proclaimed the same glad tidings and followed the same method of attack. And nothing is more needed to-day than the recovery of Jesus's teaching of the redeemability of all lost men, the faith that the gospel of

Christ is the power of God unto salvation to every one that believeth.

V

And here follows another teaching of Jesus, a teaching startling in its newness—namely, the truth that there is redemptive power not only in Divine forgiveness, but in human forgiveness also.

The place of forgiveness in the teaching of Christ needs to have a fresh study. It will prove to be a revelation to those who have not carefully attended to it. In the prayer Jesus taught his disciples is the following petition, "Forgive us our trespasses as we forgive those who trespass against us." And when Peter had grown in grace till he was able to ask, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus said unto him, "I say not unto thee, Until seven times, but, Until seventy times seven." And why should we forgive the sinner? For our own soul's sake? Most certainly. For no one can have fellowship with the forgiving God who is not himself filled with the spirit of forgiveness. But there is a deeper reason: *We should forgive, for by forgiving we save.* There is life-giving power in human forgiveness. Indeed, the following would be a fitting characterization of the early Christian Church, *It was the society of the forgiven and forgiving.*

No finer illustration of the Christian grace of forgiveness can be found than John Wesley's letter written with reference to the restoration of William Shent. William Shent had been a barber. He was converted and became a useful lay preacher. But he fell into sin and was summarily dismissed from the society of

Methodists. When Wesley heard of it he wrote as follows:

I have a few questions which I desire may be proposed to the society at Keighley.

Who was the occasion of the Methodist preacher's first setting foot in Leeds? William Shent.

Who received John Nelson into his house at his first coming thither? William Shent.

Who was it invited me and received me when I came? William Shent.

Who was it that stood by me when I preached in the street with stones flying on every side? William Shent.

Whose word did God bless for many years in an eminent manner? William Shent's.

By whom were many children now in Paradise begotten in the Lord, and many now alive? William Shent.

Who is he that is ready now to be broken up and turned into the street? William Shent.

And does nobody care for this? William Shent fell into sin and was publicly expelled from the society; but must he also be starved? Must he with his gray hairs and all his children be without a place to lay his head? Can you suffer this? O, tell it not in Gath! Where is gratitude? Where is compassion? Where is Christianity? Where is humanity? Where is concern for the cause of God? Who is a wise man among you? Who is concerned for the gospel? Who has put on bowels of mercy? Let him arise and exert himself in this matter. You here all arise as one man and roll away the reproach. Let us set him on his feet once more. It may save both him and his family. But what we do, let it be done quickly.

This is the Christianity of Christ. This is in accord with the teaching of Jesus. Here is the heart of the gospel.¹

¹For a fuller treatment of the gospel of human forgiveness, see my PREACHING WITH AUTHORITY, Lecture VII: *The Authority of the Church*.
E. D. M.

VI

We come now to what we might call the most distinctive doctrine of Christianity, the teaching of Jesus concerning the cross. In words of profoundest significance he lays down the principle that the law of the cross is the law of Christian discipleship.

The occasion was the memorable one at Cæsarea Philippi where Jesus has been confessed by his disciples to be the Christ. Jesus had begun then and there very definitely to show his followers the kind of Christ he was to be—namely, the suffering and dying Messiah—when Peter in his mistaken enthusiasm took hold of Jesus and began to rebuke him. Then the Master made it plain that the principle of the cross must be the principle of life not for him alone, but also for all who would follow him. Said he: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's the same shall save it."

No more important truth was ever enunciated. The law of suffering is eternal in the life of God. The principle of self-sacrifice found its highest illustration in human history in Jesus himself. And all who would be his followers must take up his cross and have the mind that was in Jesus. We need not seek the easy way. There is no easy way to be a Christian. The lower self must be sacrificed in the interest of the higher self; the individual must sacrifice himself for the good of humanity; the Christian must seek first the kingdom of God and his righteousness. Not to be served, but to serve; not self, but others: this is the essence of Christ-like living.

And never should the individual Christian seek to find and follow the line of least resistance. To do so would be to forfeit the right to the Christian name. To do so would be selfishness and cowardice. The Christian does not ask in advance what the consequences to himself will be in pleasure and profit, nor in pain and loss. What he wants to know is: Is this course of action in harmony with the fundamental law of the kingdom of God? Being sure of that, he goes forward and leaves results in the hands of God.

Now, there cannot be one law for the individual as an individual and another law for individuals living in fellowship and acting as a Christian group. The group no more than the individual can follow the line of least resistance and remain Christian. We may find it necessary often to follow the line of *greatest* resistance. What can it mean, then, when we are told that the Church should concern itself only with affairs of individual conduct and at no time take an interest in public affairs? What can it mean but that the Church should adopt the line of least resistance? The idea seems to be that the individual acting in his individual capacity would have only small power to hurt the Church when the Church finds fault with his individual conduct, but that if the Church should undertake to say to a great corporation or to a political party, "Your principles are unchristian and your method of conduct contrary to public and private good," then the Church might find itself in difficulty because of the combined power of the corporation or the party. The absurdity of such a position is immediately self-evident. If anything is wrong to the individual, it is wrong to the group. If any principle of self-sacrifice is right to

the individual, it is a law of conduct also to the Christian Church.

The law of the cross holds for the Church as well as for Christ and his followers taken singly. *The institution that will save its life shall lose it*—and ought to lose it. For the Church of Christ is not in the world to build itself up as a great institution. Rather Christians are associated together in the Christian brotherhood to serve God and to advance the interests of his kingdom. And it might become necessary for an institution to die in order that it might truly live. All this talk about hurting the Church through interest in building a better world finds its source and cause in the love of the Church as an institution rather than in the love of Christ and humanity. And it were better for any particular Church to die rather than to lose its love of men who toil and suffer and die. Then—

“Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before.”

VII

It remains that another aspect of the teaching of Jesus should be emphasized—namely, his teaching concerning himself.

This at first thought may seem surprising. It is indeed unusual. The great prophets and philosophers have always been modest and self-effacing. Harnack, it will be remembered, takes the position that Jesus taught nothing concerning his own person, but only touching the Father and the Law of Righteousness. But this position falls to the ground immediately upon

turning to the Synoptics, to say nothing of the fourth Gospel. Indeed, Jesus puts himself at the center of his message.

We will give only two illustrations. Take first that great passage in the eleventh chapter of the Gospel according to Matthew. Read carefully Matthew 11: 25-30. Permit me to give a running paraphrase and exposition: "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these deeper truths of the kingdom from the worldly wise and understanding, versed in the lore of the elders, and didst reveal them unto these childlike disciples of mine. For it is always a part of the divine purpose to reveal his will to those whose minds have not been drugged with the weight of great authorities. All things have been delivered unto me of my Father, and no one knoweth the Son in the deeper meanings of his Person save the Father; neither doth any man know the Father save the Son and he to whomsoever the Son willeth to reveal him. And here are the conditions upon which that revelation are made: Come unto me all ye that labor and are heavy laden, bearing the burden of God needed and not found, and I will give you rest. Take my yoke upon you; adopt my principles of living; become disciples in my school; put your lives in harmony with mine; and then, just as I know the Father, so shall you know me and shall find rest unto your souls."

Now, certainly there cannot be any higher claims than Jesus here makes. In a special and peculiar sense he stands related to God. . . . He stands to God as does no one else. And he has the power that no one else

has to make God known. It is not possible to make loftier claims than these.

And pass now to the Gospel according to John. Here we have the testimony of the Beloved Disciple in his old age to the significance of Jesus and also the witness of the Church at the close of the first century to the meaning and power of Christ in the lives of Christian men. According to this testimony we have the "Sevenfold I am" of Jesus: "I am the Bread of Life"; "I am the Light of the World"; "I am the Door"; "I am the Good Shepherd"; "I am the Resurrection and the Life"; "I am the Way, the Truth, and the Life"; "I am the Vine, ye are the branches." In this manner does Jesus make the highest possible claims.

And let us make no mistake about it. Nothing that Jesus said is of equal importance with what he said about himself. Christ himself is the foundation of our Christianity. I said in the opening sentences of this sermon that Christianity is not first of all a system of theology, but rather a way of living. It needs now to be emphasized that the Christian way of living is humanly impossible without Christ himself. And I fear that many modern Christians are in grave danger of falling into a new kind of "Rabbinicism." The rabbis of the time of Christ taught continually that salvation was to be won by obedience to the law and ordinances. This it was that brought Saul of Tarsus to the edge of despair and wrung from him the cry, "O wretched man that I am! who shall deliver me?" Now, if honest men, striving to keep the law of the Old Testament and to follow the instruction of the rabbis, had bound upon their shoulders burdens too

heavy to be borne, what shall we say of the man who tries to keep the commandments of Jesus and to live in harmony with the principle of the cross? If the old Rabbinicism was hard, how impossible is this new Rabbinicism of a Christianity without Christ. Without doubt, Robert Browning comes to the heart of the matter when he asks:

“What is the point where himself lays stress?
Does the precept run ‘Believe in good,
In justice, in truth, now understood
For the first time’? or, ‘Believe in me,
Who lived and died, yet essentially
Am Lord of Life’?”

The heart of the message is not, Believe in the teachings of Jesus concerning righteousness; but *believe in Christ also, who gives power to live in harmony with these teachings*. For Christ had been no Saviour if he had not given himself as the power of a new life along with his message. “Come unto me,” he cries: “I am the way, and the truth, and the life.” By being the *life*, he enables us to live in harmony with the truth and thus find the way to the Father—and at last to the Father’s house.

CHAPTER XI

TO KNOW CHRIST THE *AIM OF ALL* *EDUCATION*

BISHOP W. N. AINSWORTH

Text: Phil. 3: 10, "That I may know him."

THOUGHTFUL men in America are concerned about the nation's soul. It is in jeopardy. Will it be lost? During the days of the great war the morale of the people was carefully cultivated. Pictures were employed to make their appeal through the eye. The greatest of these was a heroic figure of Albert of Belgium, standing amid the desolation of his land and saying in accents of iron, "But not my soul!" Can the forces of righteousness in this nation be summoned to the same resolve? No man and no nation is ever defeated while the soul is unconquered.

But what about America's soul? There are startling evidences that the spiritual is being submerged in the nation's life. Things have so monopolized the outlook of life as to deaden any sense that we have a soul. We have builded for ourselves a house of material magnificence in which to live and forgotten to think much about the folk who are to live in it. A good house, or a good suit of clothes, is a good thing, but neither the clothes nor the house makes the man. Our machinery for making things is altogether disproportionate to our facilities for making men.

The time has come for America to put on a survey of the soul; to make a new appraisal of the things of the

spirit and be much more concerned about the character and product of our homes than the output of our mills; about the commerce of our ideas and our ideals rather than the fruit of our fields. We have been so busy going everywhere and nowhere at fifty miles per hour that our souls have been left behind. Men have simply forgotten them.

And there is a philosophy of life, widely prevalent in the schools of America, whose inference is that there is no soul. Certainly not all education can be included in this indictment. That a mechanistic theory of life that ignores God and the spiritual origin and content and purpose of life is being widely inculcated cannot be denied. A widely-known theological professor said recently, "The idea of God may be useful as is the idea of Santa Claus, but we are no longer certain that there is any objective reality behind the conception." Another says, "Once a belief in immortality was so essential that one could not be a member of the Christian Church and deny it, but thinking men do not now dogmatize about it." If that is suggested under a green tree, what is being asserted under the dry? A certain state university president says, "It makes no difference whether we know God as Allah, Brahma, God, or Jehovah." He made this statement in an argument against an effort of certain leaders to mass the university students in the worship of God at a Sunday service. If the students could find a middle ground between Confucianism, Buddhism, Mohammedanism, and Christianity, it would be a sufficient recognition of religion in the program of education. None other than H. G. Wells said, "If I shall wake to consciousness in some eternal morning, it will be the supreme surprise of life."

But this is enough to show the drift in many spheres of educational thought.

This type of philosophy is draining off the reservoirs of character. It is opening the veins and draining out the very blood. It is the sufficient explanation of the orgies of lawlessness and indecency that mark the social and recreational life of so many in our modern day. Such education will land us on the rocks. One of America's foremost authorities recently said: "Modern education is floundering among the breakers, with fair promise to strike the rocks and fail unless a new spiritual emphasis can be found and our schools return to the higher concept of the building of character rather than the mere training of the human intellect. Whetted knives are good or bad, as they are used for useful endeavor or to destroy. Keen intellects may save us, and again they may destroy us, and the keener the quicker. I would rather see this country return to a modified program of intellectual attainment, giving more time and effort to the working out of our moral problems as they affect the individual, than to see our colleges and universities sidetrack matters of honor, integrity, and virtue that their program may be replete with intellectual effort and attainment. Surely we are not called upon to sacrifice one for the other, but if we are there should be no choice. An honest ignoramus is much to be preferred to a smart and fully informed knave."

The strength of any people is in the development and preservation of their spiritual values. I do not mean by spiritual values merely their artistic sense and intellectual vision and social sympathy. Real education is both the realization of all capacity and the will to use it in the sphere of the divine intent. Education must lead into

the knowledge of all truth, and most of all into the knowledge of God, who is ultimate truth. It stops short of its design if it fails to bring the learner into right relation with God and truth and duty. Education that ignores God and the soul, which is his offspring, is pagan and will paganize any people that propagate it in their schools.

Jesus Christ is the only way out. He finds the soul and discovers it to itself and discloses God to it. I have seen the test. No other religion and no other philosophy has ever brought or can bring the soul into an intelligent realization of both itself and God. Jesus is the way, the truth, and the life in relation to the Father, and no man knoweth God as Father, except the Son and he to whom the Son will reveal him. Paul was entirely right when he said this knowledge was so supreme and essential that he counted all things else but loss for the excellency of the knowledge of Jesus Christ. Such knowledge is as far above all earthly ken as heaven's lowest star is above earth's tallest mountain peak. No man is educated without it.

This Jesus and his philosophy of life must be put into all the education of the race. The command to do it is as imperative as the command to evangelize. At all cost education must be christianized until the Christian view of God and the world obtains in every realm of the world's life. The Church must do it. We must do it with the alternative before us that to do it is to live and not to do it is to die. This is the only justification of the Church college. It must needs be different. It can only make its proper contribution toward the redemption of the age by standing in all its teaching and spirit for Christ as the crown of all culture. The goal of history

is the mastery of the world by Jesus Christ. He alone is Saviour. Science cannot do it. Industry is impotent. Pure intellectualism cannot support a civilization. Woodrow Wilson spoke with the insight of a prophet when he said, "We cannot save our country materially until we save our civilization spiritually." We must save the nation's soul.

CHAPTER XII

REPORT OF THE FINDINGS COMMITTEE

We call your attention to the high spiritual note sounded during the first hour of our Conference and which has continued throughout every session. We are heartened by the evident spirituality of the great educational leaders who have addressed us. It has been good for us to be here. These findings are presented as the high points of a program replete with the deep things of the spiritual life.

1. It is the duty of the Church to meet the fundamental need of the nation for Christian leadership by discovering and training in our homes, churches, and educational institutions leaders who will interpret the Christian religion through personal experience, insight into human personality, and educational competency. Any religion which does not meet the needs of individuals and social groups is not Christian.

Maintenance of law and order, avocational education, international ethics, moral self-control, and scientific competency are important, but none of these problems can be settled satisfactorily except as the fundamental needs of America are met by mediating the Christian religion through human personality.

2. The great need of our democracy is that persons of creative power shall reconstitute knowledge so that it may become an instrument for the achievement of moral and social welfare.

I. THE HOME AS A SCHOOL OF CHRISTIAN EDUCATION

The most acute need to-day is for Christian homes where parents set high moral standards and furnish positive examples of Christian living and are cheerful companions of their children. The rapidity with which youth travels to-day is not to be wondered at, since we have in American home life incompetent, neutral, and irreligious parenthood; extreme individualism where every member is free to go his way; and the divorcing of religion and religious education from the thought of many homes or the delegating of the functions of religion and religious training to organizations outside the family circle. The day school and the Sunday school cannot take the place of the home in the moral and spiritual training and development of the child.

The Christian home has many more times the chance for permanence than has the non-Christian, and if the home is to survive it must be Christianized. The first essential is for parents to discover that the home exists, and is to be maintained, for the benefit of the child. Nothing but the religion of Jesus Christ can stop the trend toward pagan homes to-day. The Church must take the lead and in some way revive worship and Christian education in the home. Unless this occurs the home and the Christian religion each will disappear. The home needs the sanctity and balance of religion. Religion needs a home base where it can begin its work. Further, the teaching and practice of religion in the home is a necessary attribute of competent parenthood.

Nothing can take the place of a home where the child is treated as an individual, where he is regarded as a human personality to be considered, trained, and loved.

The great opportunity of the Church is to bring the ideas which Jesus held to bear on family life.

1. *Authority and Freedom in the Family.*

External authority works from without and aims to secure obedience, submission, conformity, and sometimes subserviency. Internal authority—which is the authority of experience—works from within and aims to secure creative self-mastery, self-control, and self-direction which is also socially transforming. Freedom must not be confused with license.

Since this is a living, growing, orderly world in which like begets like, we must not overlook the possibilities of developing the human aptitude for self-direction which distinguishes man from other orders of creation.

The family is the source of our most enduring ideals, tastes, and habits. We learn them as we live with others. In this we are reminded that practice alone is not enough, but those practices which are satisfying grow into habits and abide as controlling and directing forces in conduct and character.

The heart of our problem is not only to help children to act as we should like them to act, but to “want to”—to “love to” “act that way.” The development of “want to” is the crux of the whole problem of character education. Therefore, in the face of conflicting and contradictory theories and practices of autocracy and democracy, the family is the best of all possible places in which to guide children, youth, and adults in the actual experiences of thinking and acting for themselves in coöperation which considers the welfare of others and of one’s self.

2. *Worship in the Home.*

The home, equally with Church and state, is an essential of Christian civilization, and, even more than Church and state, the home as the condition and environment of the family becomes the sphere of directing the unfolding life. The prolonged period of infancy, the formation of the earliest group consciousness, and the basic organization of society all belong to the home. Like the Church with its creed, worship, and discipline; the state with its forms for embodying the emotional collaterals of patriotism, its constitution and laws, giving the basis of political theory and civic righteousness; the home takes account of creed, cult, and conduct.

The worship aspect of home life is of equal importance with teaching of religious truth and direction into ethical conduct. The three foundation principles of Christian worship must determine the worship practices of the home. They are: First, awareness of God; second, something done—an offering to God—that is, objective worship; third, something experienced—that is, the reaction of the soul to the practice of worship. Worship must be ordered so as to make use of the best educational processes. The maintenance of family prayer is first in importance in family worship, but if compelled to stand alone this will be largely neutralized. The atmosphere of the home must be such that religion is natural, and the suggestion that Christ is near and accessible to faith and obedience must meet each member of the family on his own grade throughout the daily round.

3. *Training for Parenthood.*

Parent-training as a movement is of recent date. The first national conference for parents in the world was

held in 1925, but so widespread and spontaneous has been the interest in this subject that many conferences have followed. The movement itself has grown out of a deep-felt need on the part of parents and educators for genuine and effective preparation of parents for their responsibilities. Various attempts to meet this need have followed—child study groups, parental help through child guidance, clinics, nursery schools, research centers, etc. The full story of these efforts is most inspiring.

A great difficulty lies in the natural bias of parents, in their unwillingness to investigate, understand, discriminate between genuine values and the conventions which house them and to scrap useless, outgrown, and harmful attitudes and practices. One of the besetting sins of parents is the cry and desire for short-cut methods, recipes, and panaceas. The best prepared parent is scarcely competent to discharge aright the duties and responsibilities of parenthood and to take advantage of the opportunities offered to be coworkers with our God in the developing of human personality. "The race moves forward on the feet of little children," but how will the children's feet find proper paths unless parents be trained to lead?

The Church has a definite obligation here. The Church must help. The Church must bring to parents the necessary knowledge, the necessary technique, but, most vital of all, the Church must make sure that the whole process is shot through with the Christian spirit and the Christian motive. This can be brought about through coöperation between the pastor, the Church, and the parents; by parents' classes in the Sunday school, week-day study courses, libraries in this field,

councils and conferences, pre-parental classes, endowed lectureships and prepared consultants in the realm of the problems of the home.

II. THE LOCAL CHURCH A SCHOOL OF CHRISTIAN EDUCATION.

The congregation or the local church has a definite responsibility for the Christian education of the community. The predominating philosophy of any period reflects the dominant life moods and habits of that period. Our predominant tone to-day is mechanical. There seems to be a mechanistic drift in the public schools. Our schools are taught by a race of teachers themselves tinctured by this same mechanistic spirit. There are many and brilliant exceptions who are the products of a spiritual upbringing, but in the main our faculties in public schools are the products of a mechanical system of training, using mechanistic texts, and so a vicious circle is formed.

The Protestant churches are endeavoring to offset this drift, not by the parochial school method, nor by the domination of the state-owned school by the Church, but by a system designed to correlate with and penetrate the public school system. This system will extend from the cradle to the university and will include Sunday schools, or the school of the local church, and other religious organizations in the educational field, week-day religious education, and schools of religious education owned and operated by the Church. Such a program is essential, for the currents of Christ-life still generate almost wholly in the faith-dynamo of the Church. If the Church does not educate the community in our holy religion, the community will have no religious education

worthy of the name, much more will the community fail to be Christian.

In outlining a program of education for the local church the idea which has been repeatedly stressed is the bending of every effort and all machinery to one end—namely, the Christianizing of the child. Statistical tables showing the percentage of children joining the church do not touch the heart of the problem, which is to get men and women, boys and girls, definitely committed to Jesus Christ. To this end all machinery and efforts must be directed, and for this purpose the Church exists.

In considering the matter of training the devotional life through church worship several intensive pleas for deeper reverence were made. The hindrances to reverent worship seem to be, first, a lack of reverence on the part of the local congregation as shown by unseemly attitudes, conversation, unsympathetic and uncoöperative musicians, and, on the part of the minister, a failure to observe ministerial proprieties and the cultivation of the sense of the presence of God. No program of religious education for the local congregation can be complete without a frank recognition of the necessity for the training of the devotional life and the inclusion of program materials which will accomplish this aim.

Further, no program of religious education for the local church is complete or adequate which is not unified in the sense that it is designed to meet the needs of the person for whom the program is framed. Many Protestant churches, our own included, have lost not only time and money, but persons, because of a heartless reduplication of effort which in itself has brought about the neglect of certain essential elements. The program

of religious education of the Church is one program, it is a unity, and the work of the Church must be organized with this in the foreground of its thinking just as the Church frankly recognizes the unity of personality. No organization can be allowed in the field simply because of organization. It must have a definite place in the life of the individual or the Church if it is to be tolerated by the Church of to-morrow. Our program of religious education must be carefully thought out as to program and method, it must be scientifically tested, and, finally, it must be thoroughly saturated with the Christian spirit.

This program of religious education will be a flexible one. No iron-clad program can be made which will fit every local situation. The individuality of churches is recognized just as differences in individuals are recognized. The same type of flexibility will extend to any program or effort at interdenominational coöperation. We believe we are ready to extend our hand to any group sincerely interested in the working out of the obligations and responsibilities which the local church has as a school of religious education.

III. EDUCATIONAL INSTITUTIONS AS SCHOOLS OF CHRISTIAN EDUCATION.

The educational institutions of the Church are by their history, organization, and being committed to the distinct program of Christian education. If there is not to be a vital difference between the educational system of a Christian college and tax-supported and independent institutions, then the Church ought to withdraw from the field of education. Christian sentiment and life can best be crystallized in the public opinion of our

nation by putting Christ and Christian principles into the Church schools and colleges of our nation. The Christian college must take a pronounced stand on the social problems and situations of students to-day. Our Christian idealism must extend to the curriculum, the faculty, the extra-curricula activities, and the student body.

If our educational institutions are to be schools of Christian education, we must pay more attention to the training and equipping of students for Christian service. We have long had the ideal of training special workers, as ministers, missionaries, etc. This ideal must be expanded. Young men and young women who are graduated from our educational institutions should be prepared by experience and training to take their places as leaders in the home school of religion, in the Church school of religion, and in every situation where the complexity of our modern life demands intelligent, constructive, purposeful, and spiritual leadership.

We believe our institutions stand as bulwarks against the tide of mechanistic philosophy which threatens to engulf us. We have discovered fresh reasons for our growing faith that the Church college campus furnishes a proper environment in which spiritual values may be emphasized. We mention several: First, the effective coöperation which administrative officers and faculties steadfastly give worthy efforts to enrich and deepen the spiritual life of students; second, the response of the students themselves in ever larger numbers to spiritual appeals of sanity and daring; third, the introduction into the curriculum of courses of religious education, which are already bearing fruit in the local church, community service, and the various forms of educa-

tional activity; fourth, the rapid extension of religious influence to tax-supported institutions through the establishment of Bible chairs and the furnishing of personal leadership to the thousands of students in these institutions; and fifth, the growing significance of the contribution which our church-owned colleges and universities are making to State and national leadership.

In view of these and other strong indications of the necessity as well as the effectiveness of the Church college as a school of Christian education, we call upon our people to reaffirm their faith in the Church college and to prove their loyalty by providing funds adequate to meet the demands of our enlarging educational needs. We recognize the fact that within the next few years our Church must rethink its whole educational policy, from the standpoint of organization and also from the angles of finance. Therefore we challenge the thought of the Church to a sane and positive rethinking of the Church college as one of the agencies for bringing in the kingdom of our Christ and as a school of Christian education. One of the greatest difficulties facing our schools is the unwillingness of the Church to understand and cooperate. This understanding and coöperation is essential to school and Church alike. We urge our people to direct the youth of our Church to their own colleges and universities, for these institutions are not only spiritually dynamic, but they possess faculty, equipment, and educational ideals of such character as to command the respect and support of the Church. We record the conviction that only thus can our Church, with all of its interest, be preserved and the future of our Christian civilization be assured.

We express the appreciation of this body to three of the great General Boards of the Church which made this Conference on Religion and Education possible, the General Board of Education, the General Epworth League Board, and the General Sunday School Board.

We are gratified to learn that plans are being laid for the preserving of the great messages we have heard in permanent printed form.

We trust that the message of this Conference on Religion and Education will be amplified in echo conferences and from the pulpits throughout our connection.

We wish to thank the officers and the management of the Southern Assembly for their facilities, courtesies, and untiring coöperation, so freely and graciously given.

We record our indebtedness to the distinguished speakers and guests who have brought us inspiration, have assisted us in clarifying our thought on the problems of religious education in the home, the local church, and the Church college, and who have shown us the task that lies ahead.

To the accomplishment of this task under the leadership of our Christ and Church, we dedicate ourselves.

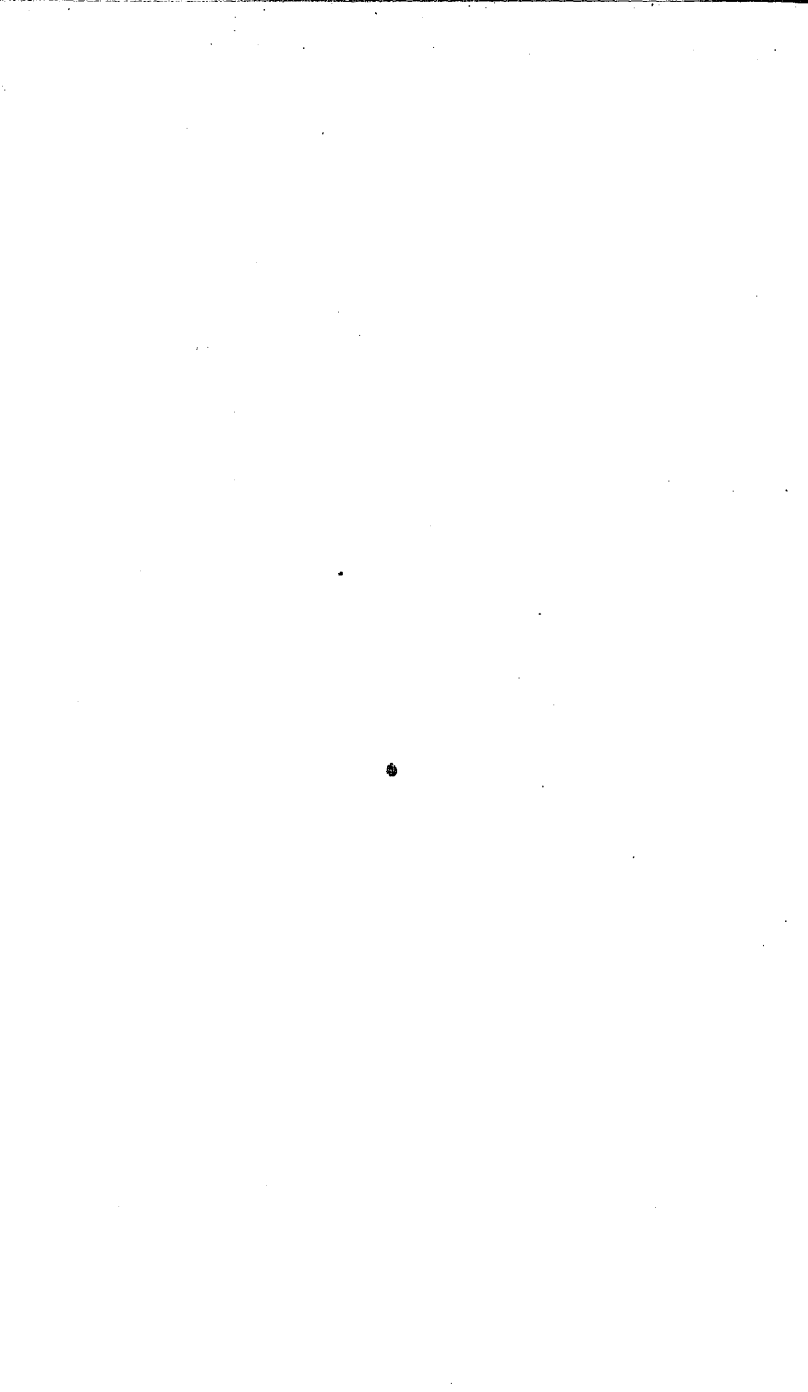
Respectfully submitted,

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